

of Vaine-glorie.

Translated out of S. Augustine by W. P. Doctor of the lawes.

> With fundry Christian Praiers added thereunto.



LONDON.

rinted by John Windet, dwelling

by Paules Wharfe, at the figne of the Crosse Keyes.

1600.

mini.	Golden number.	Epad.	Sundayes	balter day.
1592	rbi	rrbi	1531	rroi March
	roii		3	rb. April.
	FUE	rrir	F F	rri. March
1596		IT	De	ri.April.
1597		rri	115	rrbit. March
1598		ii	3	rbi. Tpill.
1599	int	ziii	3	biii. April.
500	b	rritt	FE	triii March
SOL	bi	b	D	rii. Appil.
1602	bit	rbi	a.	iiii. April.
1603	bitt	rrbii	135	ir March

A Rule to finde the moueable feastes of the whole years.

Looke in the Table for the finding of Easter, having founde what day Easter falleth on, Shroue sunday is the 7. Sunday before: the next Wednesday, after that is Ashwednesday: and the 7 Sunday after Easter is Whitsunday: and the next sunday after Whitsunday is Trinitie sonday and the fift

Nece Jary Rules.

fift Sunday after Easter, is Rogation sunday: and soure dayes after Rogation sunday is Ascension day.

Of the Golden number.

The Golden number is so called, because it was written in the Kalender with letter of Golde, right at that day whereon the Moone chaunged, and it is the space of 19. yeares in the which the Moone returneth to the selfe same day of the yeare of the Sun; and therefore it is also called the Cycle of the Moone, in the which the Solitices and Equinoctials doe returne all to one point in the Zodiaque.

To find it euery yeare, you must adde one yeare to the yere of Christ (for Christ was borne one yeare of the 19. already past) then divide the whole

A 2 by

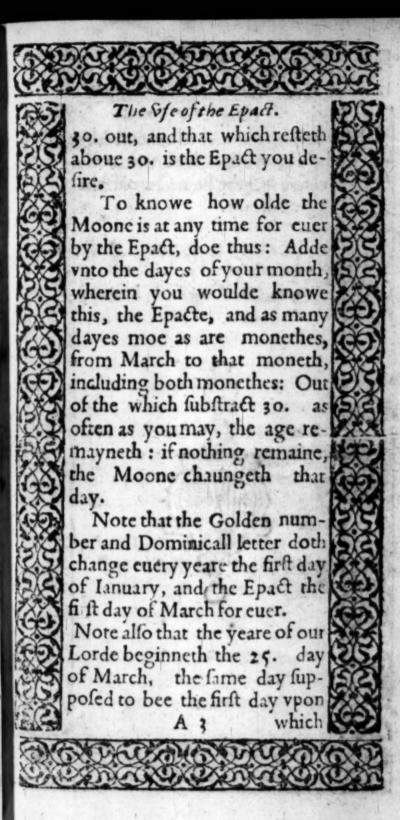
Necessarie Rules.

by 19. and that which resteth is the Golden number, for that yeare, if there be no surplusage, it is then 19.

The Epact.

doth fignifie in English, daies fet betweene, and therefore the last daies and three houres that are added in the yeare of the Moone, are called Epaste, & are added to make the yeare of the Moone, which is but 2 54 dayes inst with the yeare of the Sunne, which hath 365. daies & a quarter.

To finde out the Epact of each yeare, do thus. To the Epacte of the yeare that last went before that yeare, for which you woulde finde the Epact, adde 11. and the summe of these two make the Epact. If it surmount 30. then take





IANVARY hath XXXI, dayes,



Downe with your Cimber wood. & let it not fiand Remembring for Barlie to fallowe your land: From hedges and trees bruth all need les fprigs,

19	1	13	Ralen	D.	dircumcifi 6	
9	tt	b	iiff.	Ro.		firft wait againff the
16	tit	C	tit	Ra.	Carried States	Pope, the pere 151
	titi.	0	Diid.	Ro.	The State of	and cotimued to the
5	b .	e	Rona	s.		peace 1946. in th
	bi	f	biii	Id.	Epiphanie,	og.prare of his age
13	bit	g	bit	30.		The firte of this
2	biii	2	bi	30.	Lucian.	moneth Chill was
	ir	D	b	30.		wordipped of the
10	I	C	itti	30.		wile men Mat.2.1
	ri	D	fit	30.	and the same	ne. baptileb, Mat.
31	rii	2	Prid.	30.	Dol in Mqua	ig turneb water in
7	rit	f	30u	g.	Dillarie	co toine. Job . z. 1. 61
1	riiti	g	rir	RI.	febinacii.	as telliarth Epipha
15	rb	2	phili.	Al.		nius.
	rbi	b	pott.	Al.	VICE POPULATION OF THE	The peace hath bp
2	rbii		Fbi	fil.		courfe ef the Sunne
	rbiit	p	Tu	£1.	Pilca.	12. Montis, bp the
	rir		Titil	表1.		courle of the Moon
2	rr	f	FIII	素1.	fabian.	13. Monthes, of
	rri	9	rii	₩I.	Mgnes.	weekes 52. of baice
7	rrit	A	ri	Al-	Bincent.	345. and 6. houres
5	rriii	b	F	Al-		which maketh eue
	rritti	C	1E	表1	e	ric fourth peare one
4	ILP	D	biii	Al.	Con. of Paul	dan more, which is
1	itai	C	bit	fil.	10000	the leape neare.
	rrbit		pi	BI.		Paule called, ant
1			b	东l.	10.25	converted the 25. 01
1	FFIE	3	itit.	Al.		this moneth, Tetes,
9		b	tit	Al.		9.3.
1	reci		bild,	fil.		- Si Landa de la

Sine day is } { 'ffore fickuefle greeve thee

The night is Xvi houres

FEBRVARY hath XXVIII. daies.



Superfluous branches from trees prune away,
And fuffer not mosse vpon them to stay:
Plath and twist hedges, rist vp your lee land,
Lay quickfets plant roses the Spring is at hand-

8	i	b	Ralend,	faft.	The firft of this
	it		iiii Ro.	Puri.of Ma	Moneth Moles re
16	iii	t	iii Ro.	Blaci	peated the law buto
5	iiii	9	Diid. Ro.		the childien of Ifra
	6	3	Ronas.	agathe.	el. Deut. L.3.
13	bi	b	biii 3b.		The 2. of this
2	bii	C	bil Id.		Month our Saufour
	bitt	p	bi Id,		was prefented to the
10	ix	1	b 30.		lote, a Macie puri
	I.	1	itit 30.		fed. Luk. 2.22.
3	ri	g	111 30.	Dol in Difct.	The fourth of fe
12	rii		Pilo. 30.		binarie was burner
	riii		Zoug.		in Smithfield, mafter
(8	riiii			marche.	John Rogers, who
7	I.p	10	ro Al.	Walentine.	conflantly fuffered
Series Series	roi	9	riiii Kl.		washing his hands in
12	rott		riii Kl.	leonett 1	the flame of the fire.
A	rbitt	ũ	rii 数1.		The ninth of fe
	rir	M	Marie Control of the	design of the	bruarie 1555. tra
2	II.	b	r Kl.	Calleton Add	Bihop Booper bur
	rri	0	biti Kl.	fad.	ned at Gloceffer, fo
17	rrii	6	bii Ki.	S.Mathias	the tellimonp of Je
0.000	rtiiii	£	vi ki.	2.3,	fus Chift.
	rrb	g	b fil.		
1	rrbi	2	uit Kl.	CHARLES THE	
1	rrbii	b	tit Kl.	The second	
	rrbiti	c	Pilo. Kl.		

the day is } { Least colde agues thake thee } { The might is x.houtes. } { Least colde agues thake thee. } { xiiii houres.

10

Thirtie daies hath September: Aprill, lune and Nouember.

MAR CH hath XXXI. dayes.



Your barry land labor with plough & plogh thare The roots of your fruit trees to couer have cafe: Prime. Set Sitruls and Sage for now is the feafon.

	1.2	-	1 We a Boss	A.	1 Thomas	The temple of 3c.
	1	10		0	Bauld.	culalem was finited
3	il.	12	bi	100.	Ccode.	
	iii	t	6	150.	The second secon	the third dap of this
113	iiii	g		\$20.	The second secon	moneth. Egra. 9.15.
1	b	×	1000	我0.		in the first of Eldi. 7.
15		b		No.		s. it is faid to bee the
2	nii	E	Monas		Perpetue.	2 . of this moneth.
	bill	D		Mo.		The tenth of this
10	1c		41 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2	ID.		month Chill mas ab
10	r	f		JO.		nertifed that Vararus
18	1000	8	b	30.		was licke. Joh. 11.3.
1	rit	A	the state of the s	30.	Gregorie.	The 21. of March
	riii	b			fol in Ariete.	1516. Thomas Cran
15	P	1.0	Prid.	30.	The Part of the	mer, Trebbisoppe of
1	rb	D	Jonei	241		Cant. mas burned at
	rbi	3	rbii		Aprilis.	Orfo d : who in dete
12		f	rbi	41.		Cation of his recan
1	rbitt	9	rb	3/(1·	Edward,	tation fieft burned bis
	rir	1	riiii	料1.		right band.
9	II	6	riii	41.		Cobert farrar mar
	rri	C	rit	15.1.	Benedict.	tpi, W. of D. Bauis,
17		0	ri	RI.		was burned at Car:
5	rriii	2	r	悉1.	TO SOLENOUS CONTRACTOR OF SOME	marthen, the 30. bap
	rritii	•	ir	Al.		of March.1555.
[4		ũ	bili	#1.	Inna. of ma.	
,	rrbi	M	bii	点1.		La to the days
	rrbii	6	bi	Mi.		A STATE OF THE STA
11	rrbiii	1000	b	拳1.		La
10	rrir	0	iiii	31.		CELEBRATE SEEDING
10	rrri	3	iiit	·1胜		- 1000 K/C TOLE
100	15 5 5 5		2777777	-	THE RESERVE OF THE PERSON NAMED IN COLUMN TWO IS NOT THE PERSON NAMED IN COLUMN TWO IS NAME	The second secon

The day is } { Eate good meates, & purgethee xii, houres. } { Let bloud, if neede vrge thee.

3

he night xii.houres

APRIL hath XXX. dayes



Your garden hearbes fetting delaye not too long: To fowe Hempe and Flaxe & other good feede, As encummers & melops this month you had neede

alend. ft 16 Po. IIII itt Ro. Michard. III Ro Imbiole. HEL Prid. 13 h b Ronas €D. bí bitt. . bii ₽d. Dil bitt TO ZD. bi b ir Tà. 18 b iiii 10 . ri 111 Id. fol in Tauro. . €ò. rii . Brid. 15 riii Idus. Al. Mait. riiii rbitt 610 rb rbii fil. rbi rbi b RI. roit rb ritit 211 Thit 2 Al. 2 phege. b Till TIE Al. II rit rri ť 41. 17 ri 载1. Trit 2 ir Ai. D. George. Triff KI. Trilli biil fil. Mark. Gua. IIb bu £1. bi Trbt BI. 11 Er bif b RI. iiii Frbiil

tit

Paid.

FFIE

III

Prime.

The first of this Pronth Roah buroue red the Irke, and sau earth, Ben. 8.

tabernacle, Er. 40. 2 17. the temple began e to bee lanctified, 2. Chr. 29. 17.

On the firt dap of Aprill 1,50. was a great earthquake, a little before a. of the clocke in the after noone, wherein was much hurt done, in about London, and other places.

The 28 day of April 1494. Was burned in Smithfield a bery old woman of the age of 30. peares named for an Broughta widow and mother to the lady Boung forholding eight of Wick lifes opinious.

The day is } { To hoalfome bathes vie thee, } { The night } sii houses. }

RI.

RI.

M A Y hath XXXI, dayes.



Sow parfly and onions committee and leekes.

Smallage and baill, these sourcepleasant weekes:

Stirre vp your land for wheate and for rie,
Andhaue to your carrell a citemasped cie.

	11	b	Kalen	D.	while Lacob	The first of this
5	ii	10	bi	No.		moneth Moles was
	iii	10	b	Do.	Invention	commanded to num
3	itii	10	titi	20.	of the Croffe	ber the children o
2	b .	f	tit .	Mu.		Birael. Anmb.I. I.G
	bi	g	Did.	1:0	Joh Euang	The fift of this
0	bii	E	L'ona	3.	1 11 11 11 11	Moneth Chiff in
	biii	b	bill	30.		thought to have af
8	ir	t	bii	₹d.	1900	cended bp into bea
,	r	0	bi	30.		uen 3Rar . 16. 19
	ri	10	D	Id.		Cuhe. 14. 51. 1ct. 1.5
15	rii	f	iiii	30.	Sol in Gem	Thep which could
	riti	g	MI	30.		not brepe the Paffe
	riiti	M	Diid.	30.		ouer at the ban ap
2	ro	10	Jous.	7		pointed bp the Coro
	rbi	C	roii	RI.	Junii.	were willed to rele
	rbii	D.	rbi	Al.		brate the fame the 1.
	rotti	8	rb	件1.		of this month Rom
	rir	•	riiii	fil.	Dunffans.	19.ber. 10. 11.fn bil
7	rr	9	riii	秋1.		the Miraclites at th
	rri	A	rii	Al.	+ -	commambement o
	rrii	b	ri	载1.		king Bezechiab, 2
4	rritt	1	I	fil-		Chant-30.15.
	riiii.	à	ir	素1.		The 30 of JRA
	rrb	2	biil	£l.	24 10 10 10	John Carbmaker
1	rrbi	f	bii	BI.	Augustine.	prebendarie of mels
	rrbii		bi	RI.	DATE OF STREET	and John Warne o
	rrbiii	20	b	fil.	100	dondon Pobalfter
	rrir	b	iiii	在1.	-	went cheerefulto t
5	III		ni	Bl.		be Cake, and wei
-	rrri	D	Prid.	Al.	4	barne in a mithaeli

The day is To thinge diet traine thee, the

ix houres.

IVNE hath XXX dayes,



Your doong carrie out to comfort your feeld
And bring home such fewel 2s your woods yeeld:
Mow downe your medowes, which doe lie lowe,
And tender herbe seeds this moneth you must so w.

Prime.

5	li.	2	Ralend			The first comming
	ti	f	titi	MO.		of the children of il.
13	ili	12	iii	Do.	Richomede,	raell buto mount Si
2	titi .	M	Pilo.	Do.		may was the first of
68	b		Monas		Boniface.	this moneth, where
IO	bi	2	biti	Jo.		then abode 11. 1110:
100	bii	D	bii	30.	*	nethes, and 20. daics,
16	biii	2	bi	Ja.		in whiche time al
7	ır	t	b	id.		those thinges were
9 23	T	9	titt	30.	Sec. 2014	done recozded in Er
15	ri	M	iii		Barnab.apo	od. chap-19.1.ac,
14	rit	D	Plid,		Sol in Canc.	In June, 1439. wae
E28	rtit	10000	Bons.		folfitin.ca:	burned one Kichard
12	rtiti	The state of	rbiti		Julii.	Win Plieft, at th
	rb	2	rbii	数1.		Tower hil This man
镊	rvi	f	rbi	Al.		mophecied before bis
	rvii	9	rb da	Al.		drath, that the Poi
	rbiti		riiii	Al.		terne of the Cower
17	rtr	200	ritt	MI.	Carrolle . Ved	mould finke, which
5	rr	C	rit		Edward.	afterivardes came to
100	rri	9	ri	私1.		paffe, inhereupon ihr
44	rrit	C	r	fili	6 3143 540	people bjought fonce
23	rriti	200	ir	a!	fall.	to the place and fe
100	rritii	9	biii		Joh-Baptia	op a Croffe, a woult
II	rrb	3	bu	Al.		baue made their pil
	rrbi	b	bi	Al	Contract of the	grimage thether, bat
B	groit	1	b	Al.		not the King Caped
6	rebitt	D	iiii	RI.	Fall.	17.557071 ABEL 10953/0693/070983/08
1	Frir		2		S.Pe. Apos	STOLEN STATE OF STATE OF
ILQ	LEE	L	Diid.	Al.	493 6400	

The day is } { Take drinke to content thee, xvi.hours } { If third doctorment thee

} { The night is visit houses.

IV LYhath XXXI dayes.



Cut downe your hie medowes whiles wether is latte,
The knots of your fruite trees late naked and baser
Thrust fickle in some part of your hard corne,
But I refl let the moneth be well nigh out worne.

1	i	9	Kalend		Diff. of JAn.	The first of Julp.
13	II .	3	bi	Mo.	TOTAL NAME	155c. was burneb ir
2	fit	b	b	Ro.	Martin.	& mithfield, that holy
	frit	2	titi	\$20.	153000000000000000000000000000000000000	Marty John Biad:
10	b .	D	iii	no.		ford, wha faib at bir
18	bi	2	Dit.	Ro.	Dog bapes.	death. @ Englande
	bii	f	Houas			England, repent the
1	biit	g	biti	E.		of the finnes, cr. Xui
	ir	3	bii	30.		with him toos bur
15	r	b	bi	3d.		nedan Ipprentice n
	ri	C	b	30.		med John Leafe.
12	rii	D	titt	30.	Bel in Leo.	The 4-of July 1532
12	riit	2	iii -	30.		John frith was bin
	ritti	E	Prid.	30.	ALE: 图图 图题	ned in Smithfield, a
	TD	181	Idus.	RI.	Dwithune.	with him Andzeiter
1	rbi	3	roit.	Al.	Luguit.	Deinet.
1-	rbii		rbi	Al.		The 12. of this
5	rbiii		rb	Al.		Moneth Julius Ce
10	rir	D	run	£1.		far. the I. Somaine
14	rr	3	riii		Margaret.	Emperour was boin
	rrt	f	rii	Al.		of him is this month
3	rrit	9	71	動し	Magdalen.	
III	rriii	M	A CONTRACTOR	Al.	· 为业节。 · 为证制	The 30. of July 1:40.
1.,	rritit	0	ir	意1.		mas burned in Smith
	rrb	1	atti			field Mabert Barnes
67	rrbi	0	bit	费1.	THE RESERVE AND THE PARTY OF TH	D. of Diminitie, and
8	trbii	1	bi	素儿		with bim Thomas
1.	rrbiii	f	10	Æ1.		Gerard and William
16	rrir	19	itit	我	1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	Jecome.
5	ILL	13	Market of US	KI	Tender bares	10 10 1 224 4
	Irri	1 6	Milo.	#1		I so the trial

the day is { Swalke wately I will thee, } The night is a will hones } For ill finelles may kill thee. }

A VG VST hath XXXI dayes.



Your fummer fruites gather the fweeterto eate:

And downe with fuchotes as God thall you fend
Prouided this moneth draws toward an end

1	Time I	2	Kalend.		Cammas.	Ehe firit ot tyi
	ii	0	****	No.		Moneth Jaron 40.
	iii		tit :	Ro.	autorial testina	perce after the chil
10	itti -	f	Diid.	20.		o en of Ifrael wer.
	b	g	Ponas.	100		come out of Egipt,
15	bi		bitt	TO.	Tranffigura.	aped on mont l'or
	bii	b	bit	40.	Baine of it.	Mom. 33. 38. 3160
	biti	c		16.		on this daie Gir
15	ig	0	b	10.		with his company
'	2	2	nii	10.	Eanrence.	came out of Babeil
	ri	1	itt	30.		unto Zerufale, Off
12	rit .		Baran I I I I I I	40.	žal in birgo	ra.7.0
	riii	M	lone.			Ebe 19. of Kingn
	ziilt	6	rir	MI.	Sentembrig.	1 131. Thomas Bil:
	Tb	10	rbiii	Al.		nep Bachlog of the
9	rbi	b	roii -	Al.		lam was burned at
			rbi	Al.		Bortvich,in a low
17	gott	1	ED	31.		protitice salled fol
3	zbiit		ritit	KI.		ballen called tol
	TIE	E	riit .	RI.		larbes pit, for the
14	TT.	15	rii	BI.		profession of the
3	FFI		ri	BI.	and the party	Golpell.
	rrii	15	THE RESERVE	\$1.	faft.	The 7. of this
H	rritt	b	E	表1.	Barthol. 3.	Moneth Rebuchad
	priiti	1:	IT.	Al.	marryon	negar burnt the
19	rrb	1	biii	Bl.		houfe of the Lorde
	rrbi	g	bit	Al.		and all Jerufalem.
	rrbit	3	bi		war Gine	2. King. 25.bers
16		b	0	素1.	Augustine.	8.5.
5	rrir	1 €	tin	Al.	Behead, of	The state of the s
13.	III	0		BI.	John.	TREET LE LE PROPERT
	rrri	16	Pilo.	Æl.		1 22 21
	Sinea		2 SBur	nng h	eate may annoy	thee The might is }
	3 xifithe		2 5 da	aking	cold may deftro	thee tenhonres

SEPTEMBER hath XXX dayes.



Now respery your barlie, lean that itbe foft Your beanes and your peafon to quite care & coffe Remembring alwaies the age of the moone, Prime. (So thall you do nothing too late or too foone.

2	ţt	f	Ralend	March Control of the Control	Biles.	The 7. of this
	tt	g	iiii	我0.		Monech our mod, no
IC	iti	A	iii	£1.		ble Queene Elizabet
H	iiii	b	Prid.	Po.		was bogne at Steen.
18	3	r	Ronas		Dog capes	wich, Anno 1532.
7	bi	D	bitt	30.	ende.	In the peare 1450
	ite	2	bit	Ed.	Nati. of Eli.	was the neble frient
5	viii	f	יוט	3d.	Rati-of fila	of Printing inuented
	ir	9	מ	30.		bp one John faultus
	r	3	tiii	JO.		a goldfmub buelling
4	ri	b	iti	30.		Erit at Trasmrine. at
	rii		Dito.	Jo.	Sol in Lib;a	tremardes a Citire
	riit	D	Joug.			of JMenta. Who per
	riiii		rbiii	Al.	Bolp croffe.	ceining the ingencio
	rb	f	toti	fil.	Equinoct	to come mellato pafie
7	rbi	g	rbi	看1.	aurumuale.	made one Joha But
	rbii	A	rb	表l.	Lambert.	temberg, and Dete
	rviit	b	riiii	KI.		Deaffoid of bie coule
3	rie	1	riti	BI.	1 1 1 1 1 1 1	binding them bo oat
	rr	d	rit	fil-		to keepe filence for
	rri	c	ri	fal.	D. Jatthe.	while. After s.peare
1	rrit	f	r	表1.		John Guttemberg
	rriit	g	ir	Al:	The second second	first began to printa
9	rritit	3	bili	机.	The Laboratory	Strafborough. Dir
	rrb	b	bii	Al.		ens tan art printe
10	rrbi	r	bi	RI.	Cipzian.	at Rome. Ind Willi
6	proff	D	b	表!		am Carts a fierce
	rrbiti		tiii	Bi.		of London, bid fir
3	Frie	t	tit	BI.	5. Michael.	plint in England.
	FFF	9	Prid.		Bicrome.	

{With raw frute to glut thee. } The nightis in perill may put thee. the dayis }

OCTOBER hath XXXI dayes.



In this mouthes beginning for feare of the raine Scowre diches and pondes let apples & plommes.

Prime Peares wa nuts & fiberds for time goes & commes

	t	12	The Property of the Parket of		Remige.	The I. of this
10	ii	b	bi	Ao.		Moneth the dewce
僡	iii	10	b	Ro		celebiated the feat
[8	iiii	10	ini	Do.		of trumpeto, Leuit.
7	b		iii	Ro.		23.24. Ebe latte
	bi	f	Did.	£10	fapth.	Jewes call this day
15		19	Rona			the beginning of the
4	biii	13	biil	30.	Section Supplement	new peare.
	ir	b	bit	30.	The second secon	The poi. of Octob
12	I	C	bi	3,7.		155c. mere burned as
I	ri	D	b	30.		Orfold two wnith:
	rit	6	litt	30	Sol in Scot.	The second secon
9	Till	f	iii	30.	Edward.	tirs,mafter Q. filo
6	rillit	g	Pila.		Hazinia Sau	lep. and In. bugh
71		12	Bons		1 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2	Latimer, who after
6		b	rbit	El.	Rouemb.	vonderful comforte
	rbii	1	rbi	私1.	Etheldzede	one gine te another.
14	rbiii	D	rb	素1.	Inke Guan.	M. Latimer faid, be
3	rir	3	riiii :	歌1.		of good comfort M.
G.	FE	1	riii	At.	BANG TOWN	Riblep and plan the
11		0	rit	新l-	BOOK AND THE ST	man. wer fall this
	rrii	2	ri	Al,	District Plants	dap light fuch a
19	Friii	b	r	Al.		Canble, bp Gods
8-	Friiti	2	ir	我1.		grace, in England,
	FFb	0	biit	题(-	Crifpine.	as (3 truft) fal ne:
6	FFDI	2	vii	张1.		uer be put out.
	FFbii	te	bi	数1.	fait.	
	FFbiit	2	b	KI.	Suno (Jud	
3	FFEF	3	ini-	载l.		
复	FFE	b	iti	KI.	STANDARD TO THE	
	FFFI	0	Pilo.	SI.	fall.	

NOVEMBER hath XXX dayes.



Now ferreth the feafon to fowe wheate and rie.
At this monthes beginning in ground hot and dries
Some labour beflowe your hedges toplash,
Your wood to cut downe, and chiefly your Ash.

-		-			NAME OF TAXABLE PARTY.	thiefly your Ash.
10	1	10	Raleni			Jat a Parlament be
13	it		A STATE OF THE PARTY OF THE PAR	Ro.		gun the fourth of Ro
18	tif	f	III	20.		uember in the firde
7	itt	g M	D:10.	no.	1000	peare of King Eb
It	p		Monas	All the country of the		ward the fire were al
13	bi	b	biii	30.	tronard.	fuperdittous images
+	bit	2	bit	30.		btterly taken away
6	biti	10	bt.	30.	情では、記ちの問題	out of Churches and
12	u	15	b	Id.		atherplaces.
	1	1	titt	30.	0.5	The third of this
1	Fi	a	in	30.	5. Martin	moneth Constantiue
9	rii	A	Prid.	30.		t the Emperop Come
	riit	0	Jours.		Brice.	to Constantinus the
17	ritti	15	rotti		Decembile.	great beparted out
8	rb	0	ruit	RI.	Inachnte.	of this world, Anna.
1	rbi	3	rbi	B'.		364. Dift tripart, in
14	rbii	f	rb	£il.	mir.Reg Eliz	the end of the s.book
3	rbiti	13	riiii	Al.		The tenth of this
	Fig	20	riti	RI.		moneth Inno.t 4 8 1
II	rr	D	zii .	Al.	Comuo aing	D. Martin Luther
	rri	2	FE	Mi.	#1-176.	was boine in Ide
19	rrif	D	F	fil.	Cicilie.	bia:
8	rriti		ir	Al.	Clement.	Queene Gligabetl
	rritti	100	biii	RI.	A athenier	begå luckilp to raigi
	rtb	u	bit	Al.	Ratherine.	for the advancement
5	rebi	44	bt	Al.		of the Goipell of our
	rebii	Ü	D .	fil.		Saniour Chiff the
13		3	iiit	Al.	0.0	17. of this Moneth.
-	rrix	D	iii	fil.	falt.	1558.
10	III		Dito.	Al.	Andrew Apo	A HILLERY OF STREET
	1000		AND THE PARTY	6.775	Control of the said of the said	The second secon

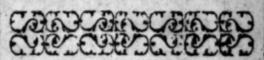
STheday is? If ftomach forfake thee, } SThe night is }

DECEMBER hath XXXI dayes.



Downe with your timber wood you that will thrine, And truff me by triall the fame it all not rive: Good digging of gardens remooning of bees, Vnwrieng the rootes of all your fruite trees,

	t b c b e f gab b c b e	fii iti Prid. Ronas biit bri bi iti Prid. Tous. rir	MARINA.	Richo. Bl. Concep. Ma Sol in Capri Lucie	Smithfield be bue led bowne and faid. I will pap my bowes in thee
bi bi bi iz bi iz	it it b c b it f g at b c it it it e	Prid. Ronar biti bi bi iti bi iti iti iti iti Prid. Jous.	And Andread	Concep. Ma	ned in Smithfield that valiant, and confrant Martpr mafter John Phil pot, who so foom as hee came into Smithfield he kne led downe and faid will pap my bowes in thee 2
bi bi bi iz bi iz iz ri	t be t g at b c if it it e	Ronas biti bi bi bi iti iti iti prib.	MARINA.	Concep. Ma	conftant Martpr mafter John Phil pot, who so foom as hee came into Smirhfield he hue led downe and faid I will pap my bowes in thee
bi bi iz bi iz iz ri	de e e e e e e e e e e e e e e e e e e	Ronas biti bi bi bi iti iti iti prib.	MARINA.	Concep. Ma	conftant Martpr mafter John Phil pot, who so foom as hee came into Smirhfield he hue led downe and faid I will pap my bowes in thee
bi iz iz iz rii	de e e e e e e e e e e e e e e e e e e	bitt bit bit iii iii Prib.	MARINA.	Concep. Ma	mafter John Phil pot, who to foom as hee came into omiehfield he hue led downe and faid I will pap my bowes in thee
iz iz z ri	ii c g li b c ii b c iii e	bi b iiii iii Prid. Idus.	TOO.	Concep. Ma	pot, who lo foom as hee came into pmichfield he hue led downe and faid I will pap my bowes in thee
I Z	g A b c if b c if e	bi bill ill Pild. Idus.	TO.	Sol in Capi	as hee came into omichfield he hae led downe and faid I will pap my bowes in thee
I Zi	g A b c if b c if e	iiii Prid. Idus.	10. 10.	Sol in Capi	Smithfield he bue led bowne and faid I will pap my bowes in thee
zi Ti	i b c ii b	piid. Idus.	30.		led bowne and faib I will pap my bowes in thee
ri	i c ii b	piid. Idus.	30. 30.		I will pap my
ri	i c ii b	Jous.	30.		bowes in thee ?
	if b	Jous.			
	ii e	Comment of the last of the las	-		Smithfield.
rii	The state of the s		al.	Januarii.	The 22. of De
4 10		rout	£41.	1	rember 1557. wert
Ebi	n i	rbii	去1.	@ Capientia.	burned in Smith
rbi		rbi	RI.	Call Later France	field. John Rongi
rbi		zb	SI.		minifer a Eco til
rir	POR COLUMN TO A STATE OF THE ST	ziiii	fil.		mait, aud Marga
OIE	D	riii	Al.	faft.	tet fie eing.
FE		rii	數1.	Ibomas Ip	The 20. of this
1 art		ri	Al.	10 E 19 E	Month Clotas cr
d rri	iii g		fil.		borted the Ifrac
rr	iit X	ir	Al.	fatt.	lites to put away
Tri	b b	biti	Si.	Childmas.	their Grange wiues
3 FE	bi r	bii	B1.	c.ttenen.	i.@fb.s.ber 16.01
, ELI	vii d	bi	Al.	D. John.	
TORRE DESCRIPTION	otij e	b	fil.	Innocents .	THE TRUE TO
O FFI	# f	titi	FI.		THE SHOP THE
FFI	g	iti	Al.		-CHE T 1 122 0
FFF		Brib.	数1 -	Dilueft. 281.	
	he day 11	2 5 W	th war	me clothing fit the	



WORSHIPS TO THE ful M. Edmond Haffelwood of Kingstone in the Countie of Lincolne, Efquire: W.P. wilheth molt prosperous felicitie in this world, and in the world to come life euerlasting.



D.

a

F God himself so bitterly inueigheth against the extreame ingratitude of his peo-

ple by his holy Prophete Efaias, faying: I have nourished, and brought bp children, and they have rebelled against mee : Yea, if hee preferreth bruite beaftes in the returne of their duetie before them, faving. The Oxe knoweth his owner, and the Affe his Mayfters cribbe, but Ifrael knoweth not mee.

If the Persians like-

I be Epifile wife, so worthily abhorred this vice of ingratitude, so as they ex treamely punished such as they found more willing to receive, then readie to requite; adjudgeing them execrable vnto God, iniurious to nature, and vnprofitable members of a common wealth. If the Civill Law alfo, with so good reaso bindeth me by nature, ad antidora: that is, to requite a good turn received, in dutie, and to do one pleasure for another, and render one gift in lue and recompence for another borrowed. Then I trust, no reasonable man will blame mee if I feeke by all meanes possible to shunne so foule a blemish as vnthankfulnes is, fo hatefull to God, so lothsome to man, and fo repugnant to nature. Wherefore finding my felfe deepely indebted (by your only means) to all y name of Haffel wood, & namely to Maister EdDedscatorie.

warde Haffelwood, your good brother, & to that vertuous getlewoman his wife, (a rare example of godlines & modefty) but especially to your worship, both for them and all other your kindnesse, curtesie, and great friendshippes shewed towardes me a stranger : And hauing no other way in the world to requite any part of the fame, than by leaving a publique testimonie to all posterity, of my loyall loue, & heartie good will towards you likewife, to stand for the meed of so great a merite: I have prefumed to dedicate to your worshippe this litle book of S. Augustines, translated by me into English, as you fee, very profitable to the Christian Reader, that can finde in his hart to sequester his minde from the vice of vaine-glorie, (that proceedeth from the ignorance of our owne estate) the

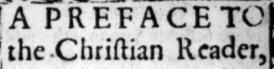
The Epiftie.

very snare of Sathan, the puddle of pride, and the fountaine from whence distilleth all kind of poysoned in ection, as by the view of this Glasse may ea-

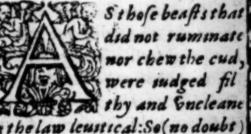
filv appeare.

Wherefore the premises duely confidered, I doubt not, but I that you will of your accustomed curtefie, pardon my prefumption, and of your wonted zeale to godlines, accept of my trauaile herein, and thinke me rather vnable, than vnwilling any way to discharge my dutie, whereof I am carefull, as knoweth the Lord, who euer preserue your worship, and that vertuous Gentelewoman your wife, long to continue among vs. with encrease of godlinesse, and worship in his feare.

> Tour woships most faithfull friend in the Lord. W. P.



Glasse of vaine glorie.



by the law leustical: So (no doubt)
al they that never enter into duc
consideration of their state, and
duet:e, must needs be wicked, and
Sonholy, in the sight of the Lorde,
who most carefully recomendet be
this exercise of meditation Sonto
Gs, saying: These wordes must
remaine in thy hart, thou shalt
meditate upon them, both at
home and abroad, when thou
goest to bedde at night, and
when thou risest in the morning. And againe: Teach your
children these things, that they

XOXOXQXQXQX A Preface to the may meditate vpon them: So Sis Ioshua commaunded to doe by the Lord himselfe. And so is Timothy likewife by his maifer Paul willed to meditate hac meditare, thinke of thefe things. This meditation bath alwayes beene the ordinarie exercise of Ethe righteouse and godly, year Iskewise of all wise heathen men. Sodid Isaac the Patriarch. So did David the Prophet. So did Ezechias the king. And so did Plato the Philosopher, Saying: that the life of Philosophers, was nothing else but a daylie memoriall to their death, and dissolution. The remembrance (whereof made the world (that we for want of this meditation, fo willingly embrace) Sile and contemptable unto theme and auayled greatly to guide them in all godlinesse. Wherefore full wel the sonne of Sirach doth say: In all thy workes, whatfoeuer thou

Christian Reader. thou doest remember the end, & thou shalt neuer doe amisse. How beneficialit hath beene, the Niniustes can testifie : And Ahab can witneffe. Contrariwife, how hurtfull the want of this providence and circumspection hath beene, besides daily experiz ence, that wofull destruction of the Sodomites, and the Stter ruine of the Cittie of lash, doe sufficiently witneffe. And God him: felfe by his holyprophet doth fig nifie, faying : All the earth is fallen into vtter desolation, for & that there is no man that deeply considereth these thinges in his heart. Wee wonder greatly (and not without cause) at the madneffe of theewes, that feeing many baged every day for theft, yet without any regard, they cons timue their practife, and consider not their perill. How much the rather ought we to be amased at the humor of these worldlinges,

A Preface to the How possibly they can be so sottish of frantick (knowing the Ganitie of the world, or the bengeace to come) as to follow the one fo much, of feare the other so little. The Peacocke is not alwaies tooting on his traine to further his pride, but foetime he loketh down ward to his legs, though it quaileth biscourage, but maso deligh teth in his pride, to Gain glory, y he hath never les sure to regard his mortalisse, much leffe to bee moued therat. Xerxesthat mightie Monarch of Emperour of the Persians, beholding from an high, the hugeneffe of his Army, in strength inuincible, in quality diners, in number infinite, conering the face of the earth: in whose courage and might be had fully reposed the strength of his bingdome, the safegard of his person, and glorie of his Empire) could not refraine his eyes from Steares; considering that of allbis

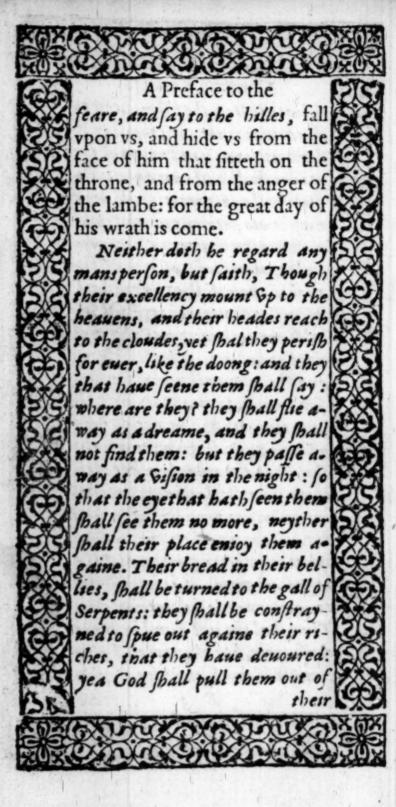
Christian Reader. unilous multitude that hee faw, after one hundred yeares, there (hould not a man bee left. And shall not we that are Christians, at least wise in name, (viewing from the highest pinacle of our conceste, our selues, our glorie, magnificence, and renowne: our wealth, our substance, our beautie, our frength our friends, and our dignitie: our health, our knowledge and brauery, wherein we repose all our felicity of happinesse:) be nothing moved with due consideration, that the world paffeth away, and the concupifcence thereof, and that wee shall be dissolved to earth whereof wee are framed, and know not how (oone: for this is the sudgement) of all flesh, thou shalt die the death, st tarrieth not, the conenant of the grave is not shewed to any, but as water (pilt on the (and, (o is man soone consumed, and brought to nothing : to day a A Preface to the

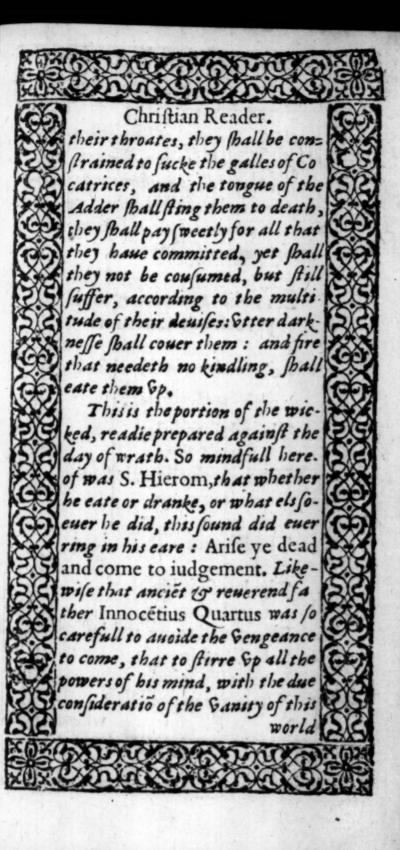
ma, to morrow none: our life paf= feth away like a shadow, and banisheth into the aire as smoke: as a post that passeth by and tarrieth not: as a shippe that saileth with full winde, or abird wift of flight: yea (wifter then a We uers faittle, or an arrow that is Grongly hot out of abow: it is as a tale that is told, or a spanne in length. For no Cooner are we born but straight wates we decay, and draw towardes an end, hewing no token of Gertue, but are con-Sumed in our owne wickednelle, and must at length appeare beforethe tribunall seate of Christ le(us, who will bring to light those thinges which were hidden in darknesse, remeale the secrets of our minds, and as a righteons Sudge, yeeld onto every man as he hath done in the flelb, good or eusli

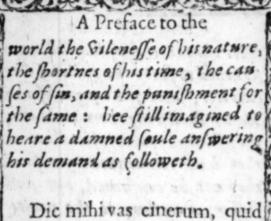
The end of all thinges appro-

Christian Reader.

exhorteth &s to be sober, and to watch in prayer: for the day of the Lord is at band, wherein the heaven shall passe away with a noyfe: the Element Shall melt with heate, and the earth shalbe confumed with fire. All corrups tible things shall passe, and the workes thereof shall go withall. When as the reprobate shall behold the angrie countenance of the Lordaboue, to terrifie him, and the infernall pit boyling below, readie to (wallow bim, his sinnes on the one side, to crie Gengeance against him, and the Deusls on the other side, executsoners of his indgement : within hisconfcience to gnaw, and without, all the world on fire. Alas. what remaineth for him to doe? ? to go backward, it is impossible. to go forwarde is intollerable. Then shal the just stand in great constancie, but the wicked shalbe enusroned with an Un (peakeable







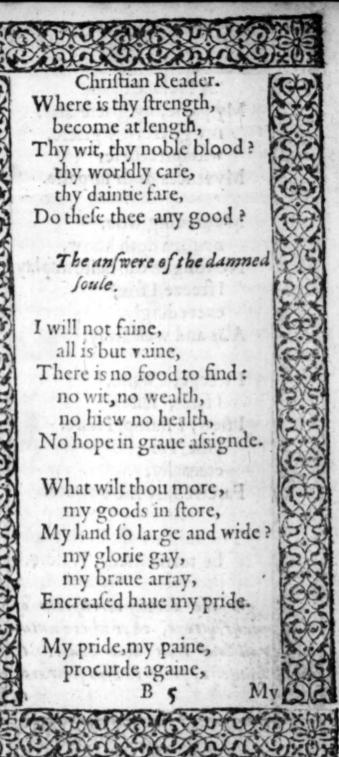
Die mihi vas einerum, quid prodest flos facierum?

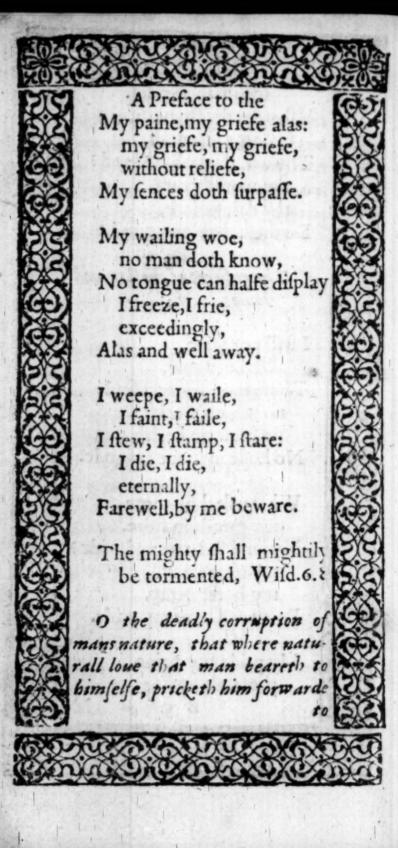
The demand to the daned soule.
Thus Englished.

Thou dust and clay,
tell me I say,
Where is thy beautie sled?
was it in vaine,
or doth it game,
Thee fauour with the dead?

Thy house so hie,
thy pleasure by,
Thy cattell more and lesse:
thy land so wide,
thy wife beside,
A stranger to possesse:

where



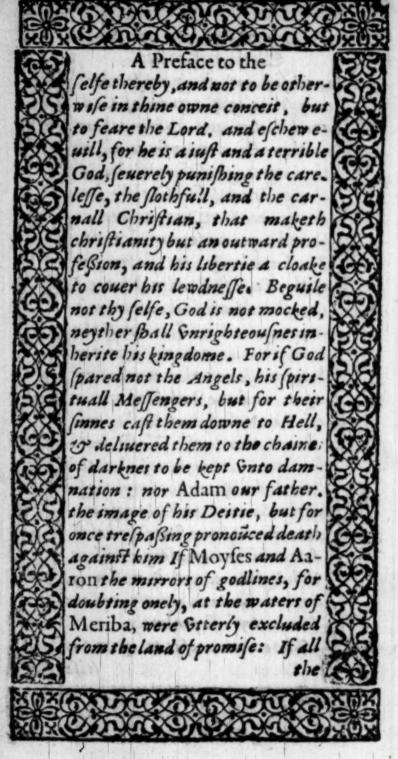


Christian Reader. to commit all kind of wickednesse with greedinesse: shall not naturall feare consequently, that a man ought to have, for the ausiding of his owne daunger, reclaime him to repentance? & (eing enery liuing thing, naturally abhorreth his owne destruction. The carelesse Ninsustes were moved at Ionas his preaching: the desperate souldiers at Iohn bis menacies: the obstinate I fraelites at Peters perswasion. arewe forocked in the cradle of (ecuritie, that let the charmer charme never (o wilely, wee flop) the one care with our taile, and the other with the ground, (crying peace, peace, when fodaine destruction houereth ouer our heads) and are never a whit moued therat. Wherfore the anciet Fathers to waken &s out of this deadly Lethargy, have written Gery large Columes, and long dif courfes: fo lakewife to the fame 12

A Preface to the end and purpose, Saint Augustine sometime Bishop of Hippo, a man of God, endued with his (pirit in greater measure the any man hath bene (in my isdeement) since the Apostles time: amongst the ancient fathers had alwaies in greatest admiration, for his singular knowledge and sinceritie of life: A bright burning torch in the tabernacle of God, though subsest to infirmities, and somewhat infected with the time: yet being read with judgement, a fingular in-Arumet no doubt to let forth the gladfome light of the glorious Gospel, as from the face of Christ lesus:) hath written this little Booke in Latine, intituling the Came rightly, Speculum pecca toris: A cleare Christall in deed and a linely looking Glaffe, for all men liuing, perfectly to Siem themselves, and their imperfections therein, which being dayly ractifed

TO SANGE OF

Christian Reader. practifed and duely performed, may ferue by the grace of God, and his assistance, to make them neither idle, nor infruitfull in the knowledge of them elues, Es of our Lord Iefus Christ, but frong as Sampson, marie as David, and wife as Salomon, The same booke (for the benefite & of the English Reader) have I translated faithfully and truely to my great travell, which is the toucistone of trueth, and the brightnesse of the everlasting light, and the Sudefiled mirror of the Maieffie of God, from whence this little Glasse bath borromed his brightnelle, as the Moone doth from the brightneffe of the Sunne) and likewife imparteth the same unto the behol. ders to their exceeding comfort. Wherefore accept it willingly, Giew the same diligently, and reforme thy felfe prefently. The end thereof is to know thy



Christian Reader. the Tribe of Beniamin (o furthered of their bretbre, (of anoured of God, so firmely settled in the heart of lewrie, for the onely abusing of a Leustes wife, were miserably slaine with the edge of the [word, men, women and chil. dren (fixe hundred excepted) by the Lordes appointment, their Cities razed, their cattle confumed, their houses burnt Sp, and their land left desolate. If Saule the Lords chosen endued with his Spirite, for one tre paffe committed, was dissefted of his kingdom, degraded of his dignity, spoiled of his spirite, given over to Sathan, himselfe to the sword, his children to the gallowes, and his house committed to Ster deftrudion. 2. King. 21.7.8.9. If David the darling and faithfullfriend of God could not Sescape punishment for his sinne Committed, but felt grieuously what it was to fal into the bands

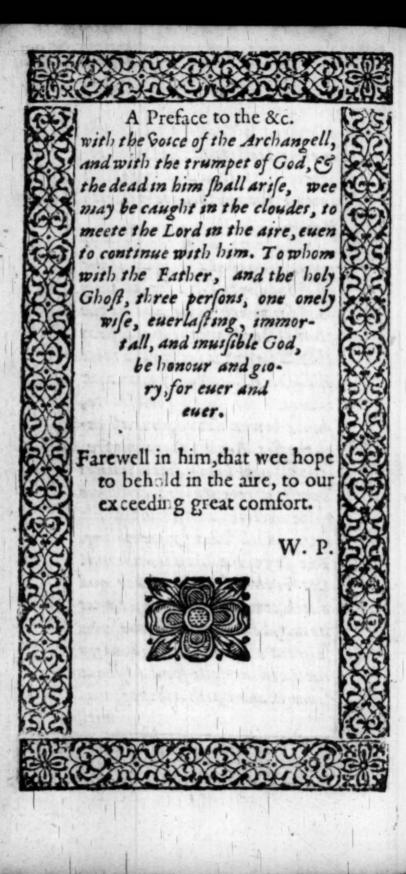
A Preface to the of the Lord for all his former inteersty, what art thou to looke for that wallowest in filthy and ab hominable wickedneffe, 19 drinhest iniquitie, as it were water? for the which thing (ake, the wrath of God commeth Spon the children of disobedience. Shall not the resection of Cain, the drowning of the world, the burning of Sodom, the sinking of Co rah, and his companions the pus nishment of Israel, the captibity of Iuda, the subuersion of the temple, the flaughter of Nadab, the fall of Ananias, the confump tion of Herod, nor the miserable massacre of Israels postersty moue thee to amendment, but must needesabule the patience es the long Suffering of God, not know ing that his bountifulnes leadeth thee to repentance? Thou, thou (Ifay) that for the hardnes of thy hart canst not repent, heapest Sato thy self wrath against the day

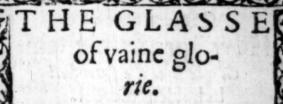
Christian Reader.
of anger. Wierefore takeheede
in time, least with Esau thou re-

pentest too late, and findest no favour, though thou seeke it with

teares.

Make no long tarrying to turne unto the Lord, put it not off from day to day : for fodainly hall his wrath come and in the time of Gengeancehe Chaldefroy thee. The axe is laid to the roote of the tree, and every tree that bringeth not forth good fruite, halbe hewen downe, and caft into the fire. Repent therefore pre_ fently, and bring forth frustes worthy of repentance: confirme thine election, and finishtly fals uation with feare or trembling. The day of the Lordis at hand. Let Si therefore bee fober and watch, continuing in prayer, that we may be made worthy to escape logreat a vengeance: that when the Lord himselfe shall descende from heaven with a shoute, and





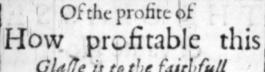
A prayer to obtaine true wifedome from God.



Lozd God, most louing and wosk gracious, the God of al might, maiesty & mercy,

the only fountaine of all god=
nes, the father of lights, the God of all grace, and the one=
ly giver of most true wisedom,
poure into our harts the gra=
ces of thy spirite, replenish bs with thy heavenly wisedome,
strengthen our weakenesse by
thy mighty power, that wee,
which in our own knowledge
are as beastes before thee,
through thy godnesse may be
endued with spirituall buder=
stading, through Jesus Christ
our Lord, Amen.

How



Glasse is to the fairhfull beholders thereof.

o that they were wife, Ender.
food this, and would provide
prudently for the latter ende
Deut. 32.29.

Cap. I.

Orasmuch as

wordes /

we are trauellers on the ligh way of this transitory life, and our dates patte away like a shadow we had great neede continually to recount that, that the trailette and weakenesse of our nature vrgeth vs so often to forget: whereof Almighty God (fauouring our preferment) hath by his holy seruant Moi-

les aduertised vs, in these sewe

this Glaffe.

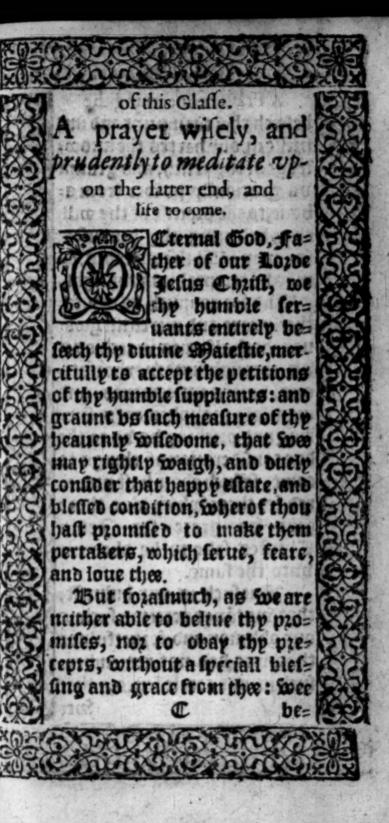
worder following. O that they were wife, oc. wherby we may cafily fee and perceive what he requireth at our handes, and how wee may shunne and auoid the danger of death, if we obserue his heavenly aduisement that he himselfe (in mercv) wisheth vs to follow, saying: O that they were wife, erc O profitable, happie, and heauenly counsell, that may serue the faithful as a Glaffe of vaine glory, a safegard against sinne, and a perfect pathway to life euerlasting, faithfully deliuered vnto them by the same wordes: O that they were wife, rrc. Oholesome lesson of our fweete Saujour, where hence we receive instruction to wifedome, a caucat to continencie, a precept to prouidence, a rule of righteousnesse; a remorse of conscience, and an atchieuement vnto heauenly graces, through

Of the profit of through Iefus Christ our Lord: And therefore he faith, O that they were wife, coc. O the wonderfull goodnes of our creator, the infinite love of our redeemer, and the exceeding comfort of our sweet sanctifier, wee wicked, negligent, and vnprofitable feruauntes, that by our owne demerites, haue rather deserued death then life, (be-Whold) are now inuited to faluation by God himselfe, that Spardoneth our iniquities, and worketh in vs all in all, who then (vnlesse he were a meere reprobate, giuen vp to vile affections, palt feeling, to worke wickednesse with greedinesse) hearing these most louinge wishes of our good God, and well weighing the fame, would not most vehemently reioyce inwardly, and bee more glad then his tongue were able any way to expresse the same, to see

this Glaffe.

what great care and fingular regard the almightie God, king of the heavens, Lord of Angels, and Creator of all things, hath to vs ward, that are conceived in sinne, borne in iniquitie, poore, wretched, and miferable finners, hauing our conuerfation according to the course of the worlde in the luft of our flesh, enemies to God, and by nature the children of wrath and disobedience. And therefore ought we likewife to haue a speciall care, that about all thinges we obay his will diligently, embrace it dutifully, and to the very vttermost of our powers, fulfill the same effectually. Otherwise, if we doe not so, there remaineth an euerlasting woe, and misery vnto vs pronounced by the Apostle faying. We are of all men most misserable, coc. In vaine truely and to no purpose do we enbusie (

Of the profit of enbusie our selues to obay the Lorde in any thinge, vnleffe that first vnfaynedly wee hate those things (from the bottom of our harts) that we know to be loathfome and hatefull vnto him: and contrariwife hartily holde and truely embrace fuch thinges as wee perceine to bee both pleasant and acceptable in his fight. Wherefore hartily and humbly is our heavenly Father to be continually called vpon of vs, in the name of his Deloued fonne Christ Iesus, that hee woulde vouchsafe to worke in our harts a liking of his will, and a loathing of wickedneffe: ftill reaching his helsping hand to vs (in his might) to performe that, that (in merey) he exhorteth vs vnto, faying: O that they were wife, coc.



A Prayer concerning the befeech the to impaint and impacted in our hartes the know-ledge of thy truth, and graunt bs graciously power from as boue, to the practic of thy will, that believing thy promises, we may fulfil thy precepts, as may be acceptable in thy light.

And for as much as thy fatherip care and mercifuli godnes, doth alwaies watch over
bs, through fundry exhortations, divers inticements, and
manifold propokements firring and pricking bs by to the
dne consideration of things to
come, which thou hast prepared for them which love thee:
give bs grace for Jesus
Christes sake to be obedient
but o the same.

Butsuch is our dulnesse, that we canot perceive: such is our oblivion and forgetfulnes that wee doe not remember: such is our carelessence, that

weg

profit of this Glasse. we often negled the thinges that appertain buto our peace: open therefore (D gracious Lozd) the eves of our mindes, that wee may fæ, remoue our forgetfulnelle, that we may te member, and btterly abandon and abolish all carelesse securitie farre from bs:that wee map print deepely in our heartes, thy heavenly promifes: that we may beare in memozie, the blessed estate of the time to come, and map prudently con= aber of the latter end. And fe= ing me canot abzelle our felues to any point of Chailtian due= tie without thee, who workelt in bs both the will and the doed, according to the good pleasure: therefore (good fa= ther) teach thou be thy waies, we will walke in thy truth, knit thou our harts buto thee, and wee will feare thy name, that being from the spirite taught

A Prayer concerning the taught, what is vice, and what is vertue: what is wrong, & what is right: what is entil, and what is god: by the remouncing of the one, and the embracing of the other, we may ferue the all the daies of our life, in such holines and righteoutuese as shall be acceptable in thy light, through Jessus Christ our Lord, Amen.

BEEREEEEEEEEE

A praier for the knowleage of Gods holy word.

Lozd God and pur most gracis us father, whose is very truth, and the word of cruth, whose law is perfecte, converting the soule,

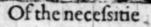
profit of this Glaffe. foule, whose testimony is fure, and gineth Sufeboine bito the umple, and whereby the man of God is made abfolute and perfecte buto every god worke: direct wee befeech thee bs thy fernants thereby, that mee may walke circumfpedip, notas fooles, but as wife be= fore thee. Ind forasmuch as thou hast ozdained that the word to be the cleare mirrour and chriftall Blaffe, wherein wee map perfectly behold our ofone banitie, and bieme the imperfections of our moztali: tie, graunt be grace fo to loke

of the spirite, and of the flesh, may finish our sanctification in thy holy feare, through Jesus Christ our onely Lord and Sausour, Amen.

thereinto, that we may dayly more and more blotte out our naturall blemishes, and by thy spirit, clensed from all filthines

OF 3

The



The necessitie of this Glasse by the example of Sampson, Dauid, and Salomon.

Cap. 2.



Eigh (welbeloued) this Leffon, that thou readest: for the due considerati-

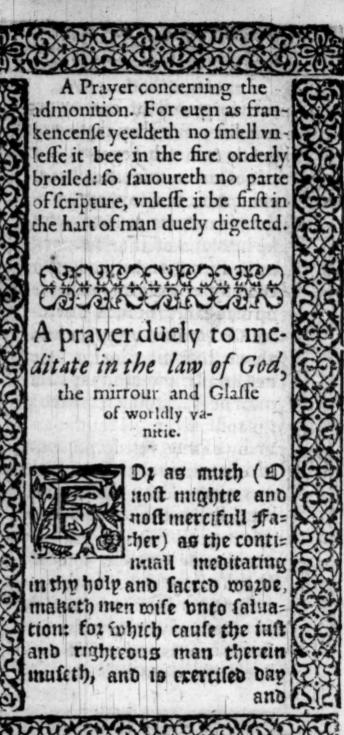
on hereof is the pulling downe of pride, the extinguishing of enuie, the medicine of malice, the flight of fleshly lust, the gal of vaine-glory: an entrance vnto Discipline, a hauen vnto holinesse, and the neare way (though narrow) that leadeth to life euerlasting, purchased vnto vs by Christ our righte-ousnesse, and therefore he saith: Othat they were wise, we. but alas too too few attaine to per-

of this Glasse.

fecte wisedome, and true vnderstanding in deede, before whose eyes, the knowledge of their frailetie, the corruption of their nature, the remembrance of their finnes, the meditation of their death, or the carefull confideration of their owne daunger, is still in fresh memorie. Howe profitable then is this Glaffe of vaine-glorie, that leadeth thee directly to perfecte wisedome and true holinesse, without the which no man shall see God. For affure thy felfe, that if thou faithfully, and often viewst thy selfe heres in, thou fhalt become stronger then Sampson, warier then Dauid, & wifer then Salomon. For they neglecting to behold themselues in this Glasse of vaine-glorie, ranne headlong into their filthic and carnall defires, without casting of perils, or doubt of any future inconuenience,

Of the necessitie uenience, but became patterns of folly to all the world. Wherby we may learne thus much, that if fuch men, endued with fo great wisedome and courage, sustained so great a foyle, wee ought with all endenour warily to walke, being of our felues fo weake and fo ignoraunt. For the fall of these three notable Champions is left written, and recorded for our learning, not to that ende and purpose, that it should bee vnto any an occasion of sinne, to committe the like folly : but a mirrour rather thereby to bee more warie and vigilant, and to take the better heede by other mens harmes: that we truft not too much (as they did) to our owne strength, or presume too farre in our own wisdomes: but that wee bee alwayes fearefull, alwayes watchfull, alwayes fober,

of this Glasse. neuer forgetfull of our owne mortalitie. For they that negligently & loofely regard thele thinges, are in truth and deede, neither wife, nor any way confiderative, but thrust themselves like bruite beaftes (in whome there is no vnderstanding) headlong into their owne vtter ruine & destruction. Therefore God him felfe (to the end that we should not be carelesse and drousie, but rather that our mindes should bee alwaies vigilant and carefull for the attaining of true wisedome) willeth our welfare, and warneth ws to warineffe by thefe words that follow, O that they were wife, coc. Wherefore it is our part likewise carefully to confider the fame, and with the inward eie of reason, not sleightly but feriously, view this mirrour of miserie, and weigh well the waight of so holesome an No

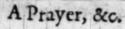


and night: and ath the due and diligent confideration both of thy maruellous mercies, and alfo of our manifold miferies, is most profitable. For that by the one wee are caused to raise by motions of thankefulnelle buto thee for thy goodnelle, and by the other we are firred bo to paper through our necellities, graunt be grace from aboue, that we alwaics trave ned bp in thp word, may euermoze be profitably excreifed in thp will. And feeing the facred word is a Lanthorne buto our feete, and a light buto our pathes, our fpirituall fworde againft Sathan the Deuill, and the onely meane wherby we come to the knowledge of our fing, instruct be therein graciously we befeech thee, that mee map be filled with knowlet ge, and fpirituall bnderstanding, that

A Prayer concerning the therein growing dayly more and more, we may come to a perfect knowledge of our own frailty, a true understanding of endlesse felicitie, and so senally be made partakers of externally lorie.

we confeste (D beare fa= ther)that which weetched and woefull experience otherwife, would wring and week from bs namip, that many through ignozance of the Scriptures, negled of thy word, and contemning thy Law (the perfea mirrour of banitie) runne on headlong from one anne to another, and committe foic: kednelle even with grædines: thereby plunging themselves ouer head and eares, in p bottomleffe pirte of finall perdition : and wee thy fervauntes through like folly fal daily in= to manifold iniquities, wheres by not onely thy bleffed name

necessitie of this Glasse. is dishonoured by bs, but thy weathfull indignation kindled against bs : graunt be there= fore enermore to hold falt thy fatherly counfell Delivered by thy Drophet: That we may be wife, and vnderstand, and prudently confider the latter ende. That is, that wee may euer= & moze remember, and continua ally record and recount those heavenly joyes, which neither & eve bath fæne, noz eare heard. noz mans hearte conceiued . which thou halt prepared fer them that love thæ. Df which iopes make be partakers not for our owne metites . but of thy mære mercie, through Jefus Chiff, our onelp Lord and Sa= uiour, Amen.



A Prayer to know the miserie and shortnesse of mans life.

Lord God, omr moft gracious and heavenly father, wee thy fer= uants, entirely deare thy mer: cifull goodnesse fauourably to behold be from aboue, that in as much as thou halt made the time of our pilgrimage, both Mozt and milerable, it might please the to teach be the short nese mifery of our time: that through due conuderatio ther= of, we may heere fo fet our af= fections bpo heavenly things, that in the life to come, we map be made Citizens of p Saints and of the houshold of God, & may be raised by together, and made to fit together in heaue: ip places in Chaift Jefus: graunt this D mercifull fa= ther, through Jefus Chrift our Lozo, Amen.



A view of mans milerie.

A view of mans mifery and short continu.

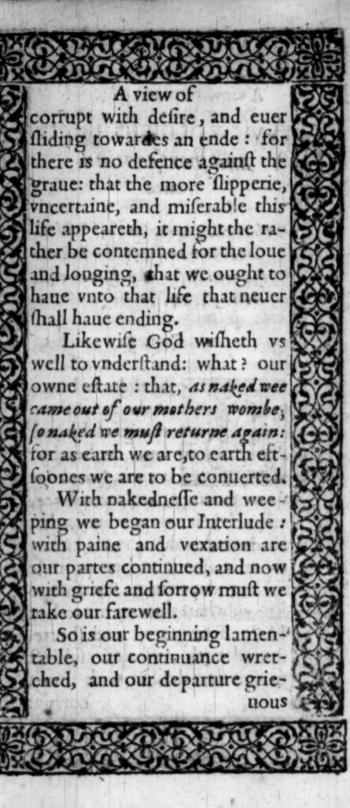
O that they were wife, Sinder-Stood this, and would prudent= ly provide for the latter end. Gen. 22. 29.

Cap. 3.



Ehold, beloued in the Lord, three things delivered vnto vs hereby: to wit, knowledge

Understanding, and providence, whereby it is apparaunt, that God woulde hauevs to know, to vnderstand, and to prouide for our departure, But first to know; what? this our life to bee blith, daungerous and shorte, stuffed with miseries, subject to vanitie, defiled with finne,

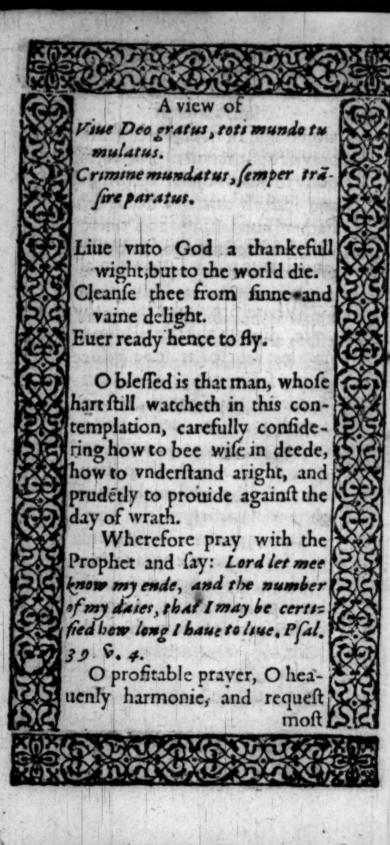


Mans miterie.

uous; for the onely remembraunce of death, is most grieuous and bitter to a man that liueth at rest in his possessions, and hath prosperitie in all his affaires; yet is the ordinance and decree of the Lord ouer all flesh.

Wherefore vnderstand thy felfe, during thy fmall abode in this vale of miferie, to bee here a soiourner, and no Cittizen,a wayfairing man, in continuall warfare, needy, poore, beggerly, weake, fickly and miferable, and of no continuance. Then are thou happie if thou well understand thine own estate aright, by this heavenly aduifement, and engrave it in thy hart, euer to continue, obferuing also this rule of righteousnesse (that followeth) faithfully.

Vine

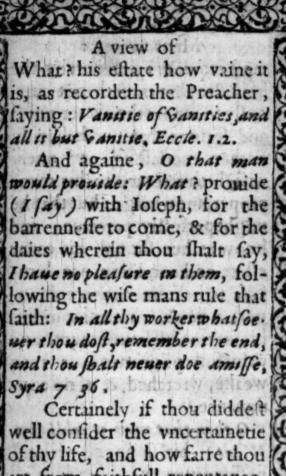


Mans miserie.

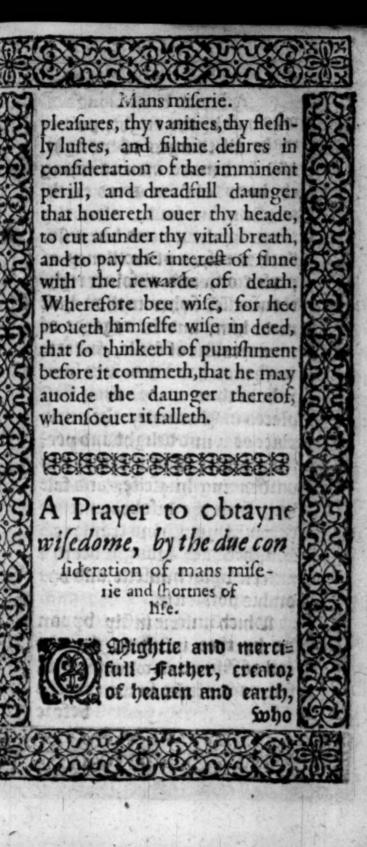
most requisite: for hereby the holy Prophet craueth not curioully to know the fecret times and feafons that our heavenly Father enerlasting and onely wife, hath referued to his owne proper knowledge: but that he might perfectly perceive, and know as hee should, his owne estate and condition, viz. himselfe to be here a meere stranger, a guest, a traueller in this his forrowfull banishment, and painefull pilgrimage, a man weake, wretched, & of no conrinnance.

O then that man would know, What? his finne and wickednesse committed, how hurtfull they be: as the Prophet Hieremie witnesseth, saying: Know how easill and howe burtfull it is for thee to for sake the Lord thy God, sere. 5.8.7. Euill in offence, and hurtfull in punishment.

O that man would Sonderstand.



well consider the vncertainetie of thy life, and how farre thou art from faithfull repentance, and true Christiani ie indeede, for all thy glorious shew: thou wouldest happely indeuour thy selfe to watch in thy ward, prudently prouiding for thy ende and finall departure, yea possibly forget thy pompes, thy pleasures,



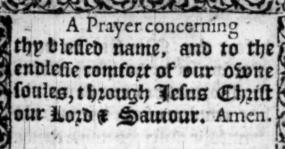
A Prayer concerning who halt by thy mighty power made all thinges of nought, and halt mabe man touching the body, of fime & red earth, touchma his foule, after the owne Gmilitude and likeneffe, both in respect of excellency of perfection, and absolute righ= teoufneffe, Sobereinthou halt made bim, and in regarde of immortalitie of foule, Sohere= with thou habit endewed him. whom thus made, thou haft placed in Paradife, the onely place of found belight and per= ted pleasure. Wut therin mang mildeming himfelfe, and falling into the difobedience of thy wil through his transares Gon, hee hath brought beath & miferie boon himfelfe, and bos on his posteritie. which milerie inftly bppon

bs by thee inflicted, for the fall of Adam, in whom we all fell, as we fæle, fo me confelle

befoze (

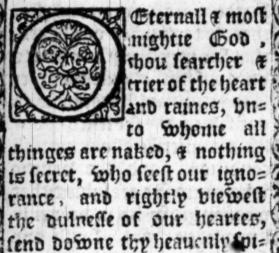
Mans miferie.

before the Maiestie to Day: for we fee by bath experience the fhoztnelle of our baies, the bucertaintie of our life, and the manifold mileries whereunto for Gine wer are fabied. for man that is borne of a moman bath but a Most continuance. and is full of miferie Dea his dayes are as the graffe, and as the flower of the field, fo flourifheth be. Chus is man fubied buto banitie, and his life replenished with miserie teach bs therefoze, D gracious fa= ther, fo to number our bayes, that we may apply our hearts bnto wifebome, giue be grace fo to record and recount with our felues, the shortnes of our life, the inferies of our moztall condition, and the banitie whereunto we are subied: that we may grow by in heavenly knowledge, and finish our fandification to the honour of



A prayer for grace alwaies to meditate and re-

member the day of our dissolution and departure out of the sell.

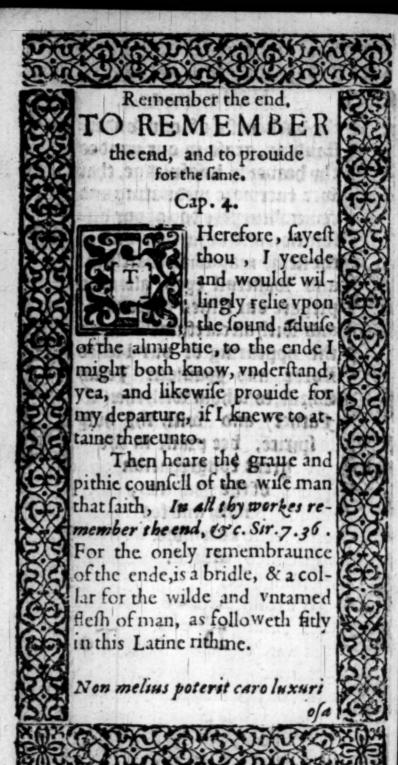


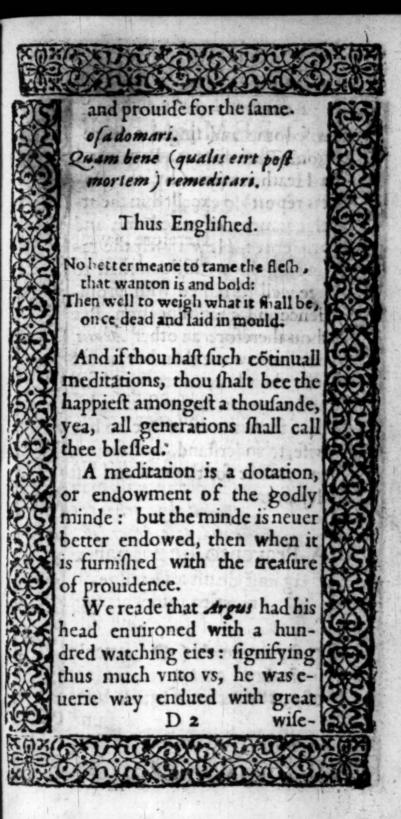
rite from aboue, illuminate the

Mans miseries.

the darkenesse of our buder= ftanding, graft in our mindes thy heavenly knowledge, that wee evermoze meditating and remembring the day of our diffolution and beparture out of the flesh, may with watchfull and wakefull eves alwayes prepare our fclues thereunto: and with all carefulnelle expect the appearing of our bleffed Lozde and Sautour Tefus Chailt, to whom with the D father) and with thy holy spirite, bee praise in the great congregation of the Baintes, now and for euermoze. men.

D To





Remember the ende, &c. wisedome and singular discretion. Therefore if a Pagan and a Heathenman (by the Poets report) so excelled in the atchieuement of wisedome and prudence: How much the rather ought a Christian man to bee well furnished with prouidence and circumspection. Bee thou therefore an other Argus, nay more warie then hee, more wily then hee, more watchfull and more circumfpect then he, that thou mayest learne to bee wife, to vinderstand, and finally, to prouide for thy end and last departure.

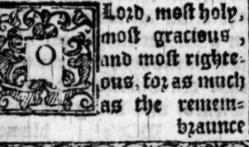
A Prayer to be prepared against death and sudgement to come.

FD; as much (O heavenly father) as the remédiance of our ende is a bridle buto linne,

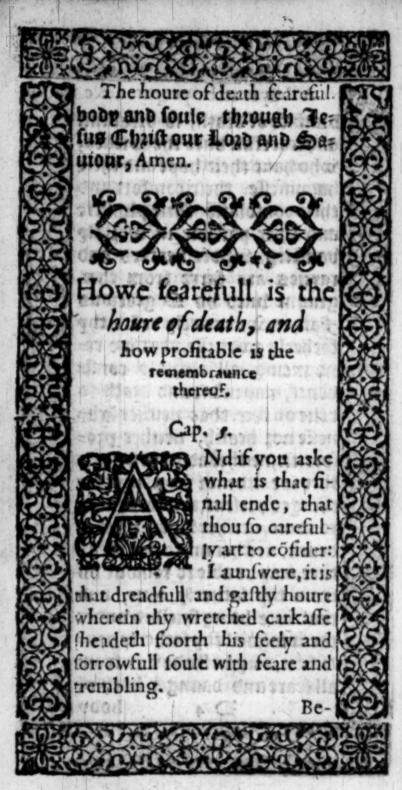
A Prayer to be prepared

anne and the meditation of our future conditio and effate to come, a reftraint buto int quitie: we humbly befeech thee, that the remebrance of beath, the day of indgement, the paines of hell, and the topes of heanen map bee enermoze before our eies, that we know= ing the certaintie of beath and the bncertainty of the day and time thereof, and duely confidering the terrour of the Lord againft the wicked, and bis fearefull indgement a. gainst all workers of iniquitie, may fo moztifie our unfull members bppon earth, and crucifie our fleship beures in these our moztail bodies, that when we fhail appeare befoze the tribunall feate of Chaift in glozious indgement, wee may be thought worthy to efcape the punishment of the wickeb, and being prefented

Against the feare of death. blamcleffe befoze the prefence of his glozie with ioy, we may heare that comfortable boyce of our bleffed Lozd and Sauiour. Sohich fhall there founde out bnto bet all the Saintes; come ve bielled of my father. receive the kingdomeprepared for pour from before the foun= dation of the world, grant this D gracious father, through the mediation of thy onely fon and our onely Sautor Jefus Chill, Amen. A Prayer against the terrour of death, and to repose our hope of salnation onely in God.



A Prayer to be prepared braunce of death, is dreabfull and fearefull bato the wicked, who have their hope and their happineffe, their comfort and their confolatio their pleasure and their pastime in worldly banities, whose heartes and raynes are farre from the, graunt buto be D gracious father, we entirely beare thy fatherly godneffe, that we renouncing all mozibly confibence, may in life and beath fo relie on thee, that neither fick= neffe noz health, neither pro= speritie, neither adueratie, nei= ther wealth, noz woe, nepther thinges prefent, neither things to come, neither hight, neither depth, neither any other crea= ture, may be able to remoue by from the fatherly loue, and that wee being fhielded bnber the wings of thy fatherly pro= tection, may be thado web from all feare and baunger both of



The houre of death.

Beleeue me (beloued) thou oughtest rather to regarde and esteeme this gift of prouidence against that day of vengeance, then to gaine the foueraignetie of all the worlde. Wherefore I woulde have thee fo to knowe and vnderstand thinges present, that thou finally bee not careleffe for the thinges that shall followe, but remember the dayes of darkeneffe : feare the Lord: couet heavenly thinges : despise the worlde: cast offthe workes of darknesse: put on the armour of light, taking no thought to fulfill the luft of the flesh: but remember thy ende and finall diffolution, when as none of thy friendes, nor of thy kinsfolke shall appeare to succour or affift thee with fhielde and defende thee with speare : nay, as the Prophete Ieremie faith : Then fall there not beet one to comfort thee, of allthine

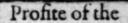


helpe to bee looked for at mans hands, thy refuge must bee in God onely, through the mediation of his sonne Iesus Christ our Lord.

Now consider what honour, what love and what reverence thou owest to him, by whose onely meanes thy unfull soule after the departure, is to enjoy eternal saluation. Then I say, heare him, obay his voice, which is his chiefest honour, and never let that dreadfull and dismal houre slippe out of thy minde: but (before thy miserable spirit resigne over his borrowed massion) bethinke with thy selfe, what thou art, and whither thou goest?

The remebrance hereof will breed in thy hart forrow: forrow remorfe: remorfe, repentance: repentance, humilitie: humilitie, godly affection and loue to

God-



God-warde, wholly resting on the anchor of hope, vnder the protection of his fauourable goodnesse, and free mercie, through a bashfull consideration of thine owne weaknesse and miserie.

And here (gentle Reader) assure thy selfe, that nothing in all the world can enforce a man sooner to liue soberly, righteously, and godly, in this present life, then the due consideration of his owne infirmities, the certain knowledge of his mortalitie, and the often continuall remembraunce of his death, and dissolution and last gaspe, when as a man becommeth none.

For when once hee waxeth ficke, and still by ficknesse sickely groweth, then doeth a wretched man dispaire, having onely his paine and griefe in remembrance. And his guiltie

con-

Remembraunce of death. conscience to accuse him, ney ther willing nor able to call for mercie. His heart doeth quake, his head amazed out of frame, his fences vanish quite away, his Afrength decaies, his carefull breast doth pant, his countenaunce pale, his fauour bleake, his eares deafe, his nofe both finiuely and sharpe : his tongue is furred with filth and fleame, & a fayleth quite. His mouth vnleemely driveling is, his bodie dyeth, and rottes at length. His flethe confumes, but breath stinkes, his stately shape of late fo fayre, fo fine, fo gallant, and fo delicate returnes by natures lore to ashes small. And then in flead and place thereof doe filthy wormes fucceed.

Next after ma do worms succeed then sinke in his degree. So every man to no man must, returne by Gods decree,

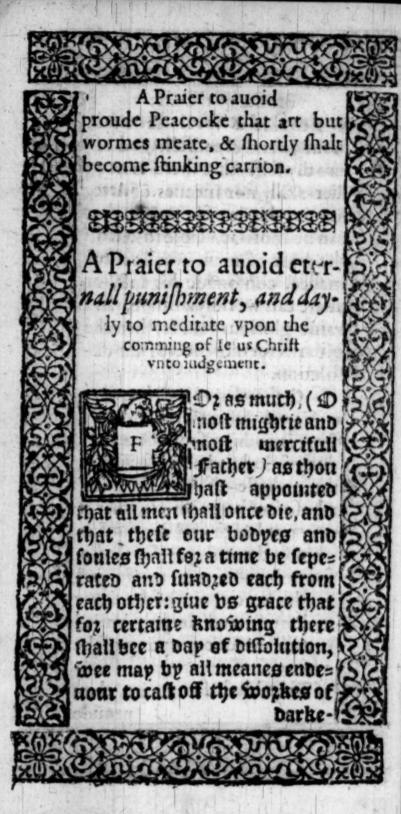
Be

Profite of the &c.

Beholde a spectacle both straunge and dreadfull, and assure thy selfe, that there is nevther skill, nor meanes of Arte, nor any kinde of learning, that can be more available to quaile the pride of man, convince his malice, consounde his lust, or abate this worldly pompe, and vaine-glorious vanitie, then the often remembrance of his dissolution.

O therefore that they were wife to e. for in all the worlde there is nothing so irksome, nothing so lothsome and so vile, as the carkasse of a dead man, whose sent is so tedious, that it may not lodge and continue in a house three dayes for stinke, so intollerable is it, that it must needes be cast out of the dores as doong, and deepely buried in moulde for corrupting of the ayre.

Then blush for shame, thou proude



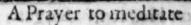
eternall punishment.

barhenelle, eventhat old man. corrupted with deceineable luftes, and to put on thear= mour of light, the neme man created after God in righte= oufnelle and true hounes, that wee may walke worthy the Lord in ailplealing. Ind (god) Lozd)print in our heartes due consderation of our insirmities, and a certaine perswaß= on of our departure out of this life, that wee may prepare our felues in prosperitie against adueratie: in health againft Ackeneffe: in lifeagainft beath, that so we may avoid the dan= ger of endicffe damnation and bestruction:least we nealeding this offered oppostunitie, whe Acknelle affaulteth, paine pin= cheth and beath it fel eappioacketh, we quench, we quaile, me faint, wee feare, and finally fall away from all hope with the wicked.

And

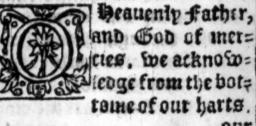
A prayer to avoid &c.

Ind fwing, that as the houre is bucertaine, when pet the thing fure, that Chaift like a theefe, like a fnare, like the travell of a woman, both fud= denly come boon be, giue be grace, that wee map fo profite through the meditatio therof, that wee may al vaies watch and be in readinelle, and that whether wee eate or brinke whether wee bee at home or gone abroad, whether alone or in companie, whether wee flæpe oz awake, oz wijat elfe fo euer we doe, we may alwayes think, that the Angels alarme and the founde of the Arum= pet, pearceth our eareg, Arife ve dead and come vnto judge ment. And finally fith there is no wight fo worthy, no face so faire, no person so proper, no bodie fo braue, no gallant fo gap, but shall foone come bnto corruption : Let the me= ditation L



ditation of our misery, abate our pride, that in all lowlinesse and humilitie of spirite, were humbling our selves before thy heavenly Maiestie, may escape the seare of that dismall day, and may be made partakers of the haints in light, through Jesseus Christ our Lord, Amen.

A Prayer to bee prepared through the view of mans miserie, to the meditation of heauenly things, and such as accompanie our saluation.



out

on Heauenly thinges. our great and gricuous ignorannce, for being not regene= rate by the holy fririte, noz borne againe by the morbe of truth, but still remaining in the former Cate of our corrup= ted nature, we can in no god measure perceive the thinges of the fpirite, because they are fpiritually Difcerned. Doen therefore wee humbly befæch thee, the eves of our mindes, and illuminate the barkenelle of our bnberftandinges, that carefuily confidering, & wifely weighing our manifolde mile= ries, wee map fet our affecti= ons alwaies byon beauenly thinges, fæking the wifedome of God, and the righteoufnelle thereof, with all thinges that accompany our faluati= on, through Jefus Chaift our Load and Sauioz, Amen.



A view of mans vanlty, and the remedie thereof.

Cap. 6.



Owe let verie shame it selse procure the proude, hautie, and vnhappie sinner to blush

though blinded with ambition, inflamed with wrath, polluted with impatience, and houen vp with knowledge, who
liketh better of Aristotles Philosophie, then of the testimonie
of all the Apostles, and of the
workes of Plato, then of the
worde of God, whom no learning edisieth, no knowledge
delighteth, no stile fancieth, otherwise then Grammatically
grounded, logically framed, &
rethorically painted out in co-

Vanitie.

Thou art very vnwise and vtterly deceined if thou feeft not that they that have pleasure in fuch thinges, and therein confume their dayes, conceine finne, and at length hatch their owne destuction, for such as their studie is, such knowledge they get: in stead of fruite, they reape leanes: and winde in stead of wisedome. For their wordes become winde, they beate the ayre with babling, they speake with full mouthes, and vaunte of their vanites, as the Pfalmift faith, they reele to and fro, and stagger like a drunbenman, and are at their wittes end. P(al. 107.5.27. A drunken man knoweth not what hee doth, or whither he goeth, for that hee knoweth not himselfe. So foolish bablers by meanes of fuch studie tire themselves, in deuduring vp vanities, and gathering of fentences and flowers !

Of mans

Lowers (as they terme them) together: but to what ende? they are vtterly ignoraunt: neyther doe they poore wretches regard to what perplexity they drive their foules vnto thereby. For if they had waighed in equall ballaunce, the shortnesse of their lives, the detriment of time cuill bestowed thereupon, and how they are at the dreadfull day of judgement to veelde an account, not onely of their dead workes, but alfo of enery idle word that proceedeth out of their mouthes: I am fure they woulde bee abaflied forthwith, and happely touched with some godly mo tion to crosse sayle, and bidde the vayne sciences of the world adiew, to chaunge the studie of vanitie for the studie of vertue, and vtterly to remoue from the chaire of folly, to the feate of wisedome, from the schoole Vanitie.

of curiofitie, to the yoke of humility: from the haunt of fleshly last, to the high way of chaftitie: from the fect of fornication, to the Rocke of Religion, which is from the housholdof worldly conversation to the Hall of heavenly Discipline, as the kingly Prophete recordeth, faying: Take hold of Discipline least the Lord be angrie, and you perish out of the way. Pfal. 2 6.12 O how harde and how bitter a sentence is this to them, that in time lay not holde vpon true Discipline. For they are fore threatned to perish, as the Lord likewise witnesseth by Moyses faying: Exerie foule that humbleth not himself this day, halperish fro amoo the people Le. 23.29

These words are well to bee noted, Every soule (saith hee) that humbleth not himlesse, by Discipline, amendment of manners, repentance and sor-

rowe

Ofmans

rowe of heart, with clearing of his conscience, adding, this day, that is, even at this prefent instant of time: for hee that in this life taketh no time of repentance after this life, shall finde no place of pardon. Wherefore quake thou finner, thou proude Peacocke, thou stinking carrion, on whome yet aliue, the vile and lothfome wormes that proceede out of thy corruptible carkaffe, dee daily gnaw and feed. Abhorre thy hautinesse, avoide thy vanities, leave off thy luftes, and apprehende Discipline, least thou also come to naught, and perish out of the way. Beholde in this Glaffe, what thou art, and what shall become of thee, whose conception is menstruous, and filthie supersuite of nature, that is, whose beginning is dirte, and ende rottenneffe. O that thou wouldeft bee



wife, coc.

Weigh wretch with thy selfe thine owne estate: Causes thou hast of infinite sorrowes and griefes intollerable: Yet wilt thou not lament, but still re-ioycest in thine owne destruction, committing wickednesse, euen with greedinesse, curious of other mens liues, but carelesse of thine owne, yet couetous and greedy of the world that careth not for thee. Then learne to be wise, and care not for it: But iniquire for thy Countrie where thy happinesse consisteth.

What others doe,
Looke not Sonto,
Thy selfe doe not forget:
Let world be,
More Sile to thee,
Than thou art Sonto it.

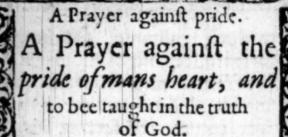
Wherefore confider well the wret-

Of mans vanitie.

wretched calamitie of thine owne miserable estate, & grone with the kingly Prophet David, faying: Behold I will confesse my wickednesse, and be forse for my fine: And againe, I am fette in the plague, and my wickednesse ever in my fight. Pfal. 38.8.17. Crie out with the Apostle, and fav: O wretched man that I am, who hall deliner me from the bes die of this death? Rom. 7.6.24. This fame fentence of the holy Apostle craueth a wise and circumspect Reader: for as yet hee was in the flesh when he termed his body dead: for as much as he that is wise, vieweth his death present, and now he accompteth himselfe as dead, because he knoweth that he must needs die.

E

A



the heart of man,

mightie God)

that the simple

truth in the sample

truth in the sample

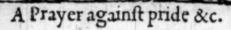
and content him, but he is rather carried away with carnall

wisedome, and delighted with
the thinges which delight and
please the siesh, through which
coloured banitie wee deceive,
thuse and imbrace, for bertue
bice, for light, darkenesse: for

tructh, erroz: for wisedome. folly: & for knowledge, plaine deceite. For, sæing the wise dome of the worlde is folishenesse with God, and mans knowledge without Gods

teaching

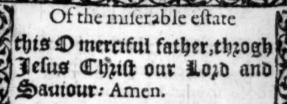
of mans heart. teaching ignozance. So long as we follow our owne waics, wee fwerue and fall from thy waies D Lozd) and the fafter wee runne, the farther wee range from thy headenly wife= Dome, wherefore acknowledg= ing our owne ignozaunce, and the infolencie and pride of our wicked hearts we fubmit our felues to thy holy Difcipline, befeething thy fatherly good= neffe euermoze to instruct be in thy holy worde, and in the waves of thy commaunde= mentes, that renouncing our felues and our owne know= ledge, wee may walke in thy truth all the baics of our life, through Jefus Christ our Lord & Sautour. Amen.



A Praier to recount the

foules, that we may auoid them.

Lord, and father of all Spirites, the onely wife God and onely fountaine of wisedome, powie downe thy beauenly spirite into our hearts, direct our wils by thy bndoubted truth, that we dai= ly remembring the miserable effate, and wretched condition f of condemned fpirites, with the endlesse tozmentes of the wicked, map addzelle our selves to walke befoze thee foberly, righteoully and godiy in this prefent world, and be preferued from those torments which by thy ordinance are prepared for the wicked, grant





HE MISER Able estate of a damned foule.

Cap. 7.



Onfider then that dreadfull and terrible houre, wherof we have heretofore menti-

oned, when thy finfull foule, O finner, taketh his flight and last farewell out of this worlde, how readie appeare those wicked Ministers of Sathan, those

of the damned.

curfed caitifes, those vgly monfters, those damned spirites: those howling helhoundes, and roaring Lyons, prepared for their pray, that is, to deuoure thy wretched miserable and finful! foule. Then, then I fay, in fight appeare most griesly visions, most horrible torments, gaftly confusions, irkesome and fearefull darkenesse, a heape of vnspeakeable miseries, a troublesome turmoile, chilling fear, terrour, anguish, quaking, forrowe, fighes, griping griefes, and gnawing of conscience : Horrible fighes, and a fearefull mansion, a place of weeping, wayling and gnashing of teeth, where wormes do fting, where Ghostes doe groane for griefe, and howlinges hearde, with voyces lowde that fay. Woe, woe to vs wee Adams brood.

Now when as thy wretched (nav

Of the miserable estate

(nay most miserable and vnhapie) foule, shall heare and fee these thinges so straunge, so horrible, and fo gastly, yea a thousande times more lamentable and woefull then any tongue can tell, heart can conceiue, or penne can painte it out: what and howe great horrour and amazednesse shall enuiron, compasse, and altogether possesse the fame, it can by no meanes be worthely expreffed. Then (I fay) what profiteth thee thy vaunt of skill? thy pompe? thy vanitie? thy magnificence? thy worldly wealth? promotion and dignitie? what anayleth thy luft? thy fare fo daintie? thy drinke fo pleafant? thy garmentes fo gav? thy pantofles fo high? thy hiew fo fresh? thy gorge so full? thy surfetting? thy drunkennesse? thy houses braue? thy Lordshippes wide, and wealth so much?

of the damned.

much? Can any of these, or all the same redeeme thy filly foule(O man) from the gaping iawes of that infernall monster, or from the griping clawes of that old dragon, the olde enemie of mankind? Thou therefore that wallowest in sinne, and art drunke with too much loue of the worlde, that regardeft dame dalliance, more than thy darling, thy goods, rather than godlinesse, the rearing of thy cattle, rather then the reading of the Scriptures, beholde this Glasse of Gainesglorie: that herein thou mayest learne to know thy selfe to vnderstand aright, and in all thy works to remember the end.

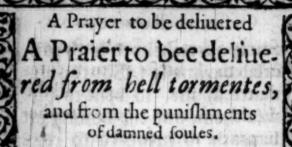
View hereby thy selfe a perfect patterne of all impersections, weigh what thou art, whence thou camest, whither thou wilt, what way so daungerous, what passage so peril-

Of the miserable estate lous, what clouches so horrible, thy simple, nay finfull soule, is to passe by. O foolish sinner, who hath be witched thee? that eyther canst not, or wilt not thinke and confider hereof. Therefore pride prickes thee forwarde, rage raufheth thee, malice molefts, enuy woundeth, fluggishnesse flaveththee, and couetouines at length catcheth thee flily in the snare of that suttle ferpent, which thou canst not eschew. Thou doest not foresee the imminent daungers that hang ouer thy head, and are readie prepared for thee against the day of vengeaunce: but art become flothfull and disobedient, outragious, and lafie to all good workes which thou performest as negligently. And why? Because thou hast no minde of that that followeth, nor carest for that that comof the damned.

meth after.

If that venemous serpent, that olde Dragon the Deuill, and Sathanas prefumed to affaulte and tempt our Sauiour, GOD and MAN, that pure and immaculate Lambe of God, and king of glorie: oughtest thou not, that art but flesh and bloude, finfull and weake, with feare and trembling, to confider howe horribly hee both dare and will affault thy foule, that is altogether in= fected scarlet redde with sinne and iniquitie, vaffall and bounde to him, even that forger of deceipt, worker of iniquitie, and deadly enemie of mans faluation? How canst thou abide the gaftly fight of that cankered countenance, the stinking fent of his belching breath, and fleering lookes, foule, flaming foorth with fire and brimftone? Affure thy felfe, that the onely feare

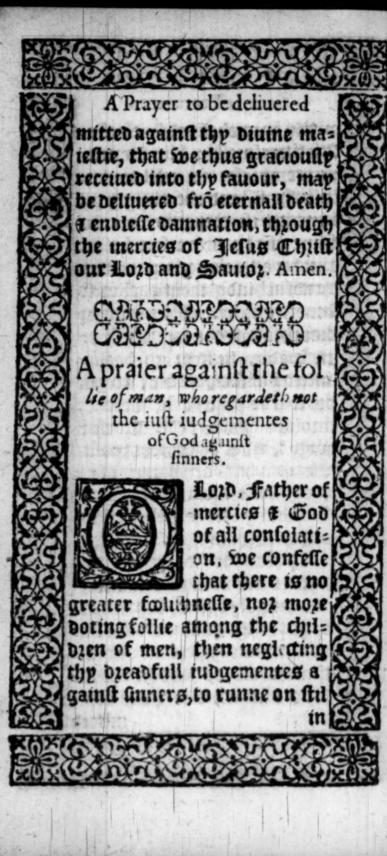
Of the miserable estate &c. feare of that hellish monster, exceedeth all kinde of tormentes that may bee deuised in all the world, whereupon the Prophet surprised with exceeding feare and trembling, powreth forth his earnest prayers to the Almighty to bee deliuered there from, faving: Heare my Goyce, O God in my prayer, preserve my Soule from the feare of the ene mie Pfal. 64.6.1. He faith not, from the power, but from the feare, and why? To shew how great, how fearefull, and howe intollerable is the only thought and feare of the enemie. (beloued) if such, and so great bee the feare, and trembling of the finfull foule, and guiltie confcience, with imagination and viewe of Sathan: what horrour, what paine, what griefe, what confusion ensueth his continuall companie and fellowship.

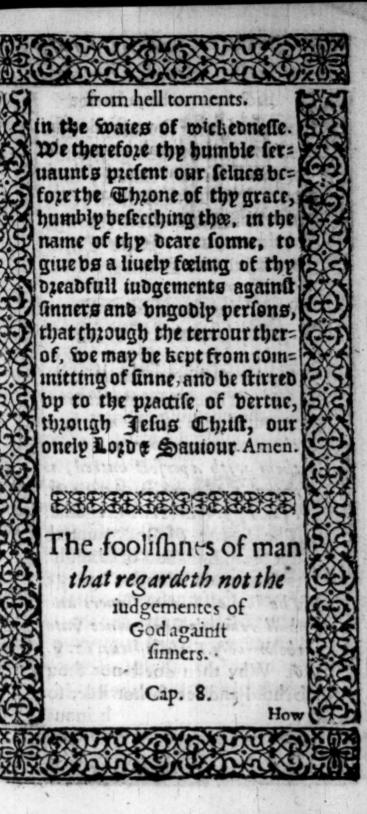


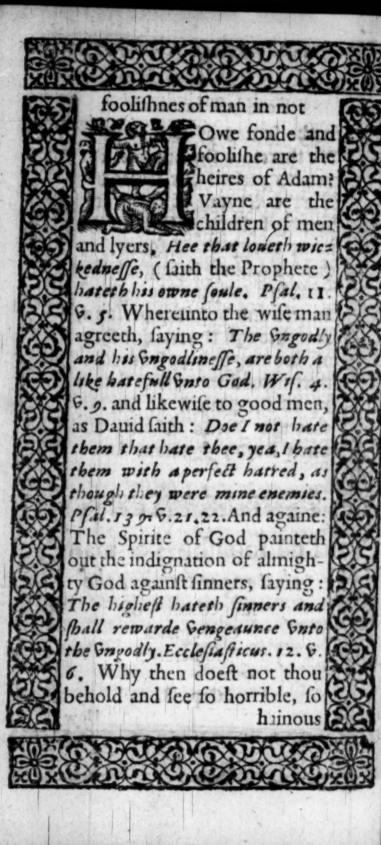
Modelle is the misterie, and intollerasible are the toamets of the wicked (most gracious Father)

their eftate is weetched, and their condition miferable: for as the loves of belieuing Saintes are bulpeakeable: fo are the punishmentes of cons bemned foirits intollerable in their consciences within, they are gawled and gnawed of the worme that dieth not. without they are matched at. and baled to punishments by Sathans mellengers, which foare them not: within their minds they are perplexed with dreadfull feare: and they are wholly

from hell torments. wholy overwhelmed with confuled Darknelle : Thy counter nance aboue, is bent to pu= nish them, and the boiling pit beneath is prepared to cons fume the: their ans are before their eyes, to accuse them and death behinde their backes to denourethem. Thus arether compassed and invironed fo on each fide, that to go backe= wardit is impoffible, to goe fozward intollerable In which their moefull plight, what doth pride profite k them ? what both pompe of ri= ches auaife them? what both mozibly glozie help them? foz in hell there is no redemption. Wherefoze (Deare father) duely confidering their mifery, we humbly befeech thy father= ly goodnelle, to be merciful bn= to our annes, to remit onr ini= quities, and to pardon the offences which wee have com=







regarding Gods judgement. haynous, and so extreme a punishment? Why then abatest thou not thy pride? why quencheft thou not thy Couetoufnesse? Why leauest thou not thy luft, and amend thy manners? Why obeyest thou not the wholesome precept & commandement of thy God? Why H art thou not wife ? Why vnderstandest thou not? Why doest not thou prouide for thy departure? Therefore Almightie God, so terriblie threatneth and menaceth thee for thy finnes & iniquities, saying: I will also laugh at your destruction, and moche when the thing that you Sppon you, feare shall comie euen when the thing that you be afraid of, falleth in sodainly like aftorme, and your miferie like a tempest, yea when trouble and heausnesse commeth Sppon you . Pro: 1.6, 26, 27. O how feareful is this feuere

Foolishnes of man in not threatning of the Almightie. O that the Reader here woulde well aduise him selfe, to bee wise in deede, and in his heart ponder throughly, howe haynous & intollerable this judgement and condemnation is. And if he well regarde the same, hee would no doubt take better heede vnto his wayes and steppes.

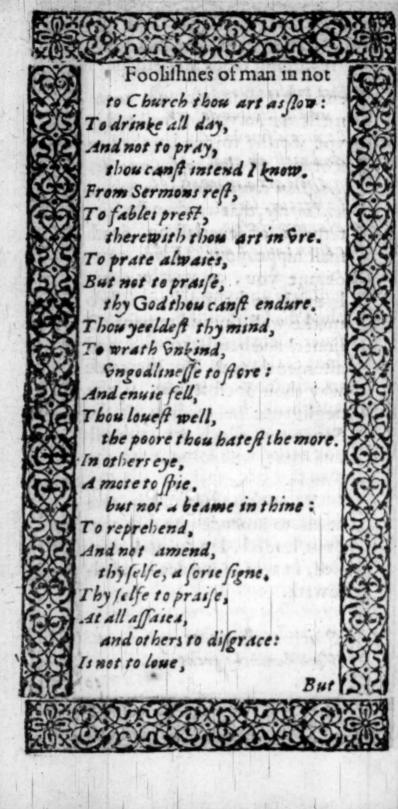
But if perhaps thou sayest, that gibing, laughing, and mocking, doth not well beseme the Almightie, neither will his most reverent, holy, and perfect nature, admit any such imperfections and ironicall passions of the minde: How then is it that God speaketh vnto sinners after this sort? I will laugh at your destruction. Consider well the demaunde, and marke well the true aunswere hereos: I will laugh at your destruction, that is, when your ende

regarding Gods sudgement. ende that you deserued, com meth vppon you, I will judge you worthy to bee laughed to scorne. And when sedaine de-Arustion commeth Sppon you, I will mocke, that is, when the bitternesse of everlasting death shall nippe you: I will condemne you, as worthy euerlastingly to be mocked. Then marke well thy judgement, O finner, and bee forrowfull, and aftonied thereat. But the cause why thou doest it not, is thy negligence in reading of the Scriptures, which are faithfull, and give wisedome vnto the simple.

Thou therefore hast no care at all to amende the life that thou leadest, lewde and wicked, in worde and deed, as fol-

loweth.

Quicke to thy meate, With stomacke great,



regarding Gods indgement.

But malice mone,
and discipline deface.

To vice a friend:
And most an end,
thou art a mortall foe

To vertues lore,
Alas therefore,
thou causest all thy woe.

These thinges are they that blind the fight of the wife, and feuer them from God: these thinges, I say, peruert a Christian, whereby he becommeth an Antichrift. For he may well be termed an Antichrift, that is, not a true Christian, which no man can bee, that is in life and conuersatió contrarie to Christ. Alas for pittie, an vnwise man doth not vnderstand this, neyther doth a foole confider it, and therefore the Prophet faith, As well the ignoraunt as the foo. left fall perift. Plat. 47.6.10 yea but what diversitie is be-

Foolignes of man in not twirt the ignoraunt, and the foolish? An ignoraunt or vnwife man is hee that is without wisedome or knowledge. Euerie foole, is vnwise, but euery one that is vnwise, is not streight wayes a starke foole. Wilt thou knowe who is ignoraunt, and who is foolish? I aunswere, that he is ignorant, that knoweth not himselfe to be a Pilgrim banished from the waies of paradife, or that doth not knowe himselfe to bee a meere straunger in this his painefull pilgrimage. But hee is a foole, who though hee doe knowe thefe thinges, yet ftil embraceth thefe wicked and worldly delightes, and the vaine pleasures thereof, as though it were his owne proper mansion, and continuing Cittie: and neuer intendeth to forgoe the miferies, and vanities of the fame. Which hee cloaketh under the name and

regarding Gods indgement. tile of pastimes and pleasures, being in deede but meere vanities, and the very extremitie of folly: confidering, that the ende of all mortall joy is mourning and forrow. Likewife, hee is ignoraunt, that knoweth not, or believeth not the punishment of the wicked to bee eternall, and the ioy of the righteous euerlasting. But hee is a foole, that although hee doe knowe and believe it, yet to avoide eternall death, and to attaine vnto life cuerlasting, doth not call for grace, to repent him of his sinnes past, and hereafter to shew mercie, to doe instice, and to walke with his God, by whose iust iudgement, both the ignoraunt and the foo. list perist alike. Wherefore let vs fo beholde our felues in this Glasse of vaine-glorie, that vppon viewe of our owne estate therein wee may knowe our

THE WORLD KENTER

Foolishnes of man in not felues to be but miserable, and of po continuance: and vnderstand our sinnes and wickednelle against God, to bee infinite, and to crie for vengeance against vs, according to our defert. That at length feeling our owne imperfections, and the weight of our finne, week may prouide aforehand, in this acceptable time of our visitation, both by faithfull repentance, to avoide eternall death and destruction, which God hath ordained for the wicked and reprobate children of vnbeliefe: who dandling in the lappe of folly, neuer feare the fall of fature inconvenience, till being ferued with the writ of present pennance, they finde little leafure to repent. And how also wee may faithfully and effectually lay holde of our faluation by the faith vnfained, that worketh through

regarding Gods iudgement.
loue: whereby wee may attaine
to that immortall kingdome,
which God hath ordained for
his elect before the foundation
of the world was laid: through
the merites of our Lord and Sauiour Iesus Christ. To whome,
with the Father, and the holy
Ghost be all honour and glorie
for euer and euer, Amen.

BEBEEREEEEEEEE

A Prayer to obtaine knowledge of Gods inst indgements against finners.



Leed God, and our most gracious and mercifull
father, who hast in thy sacred word many and so grie-

threatned fo many and so grieuous punishmentes against sinne, and half therein taught

A Prayer for knowledge bs, that the price, hire and res wardthereof is death, not of the body onely, Sohich is tem= pozall, but of body and foule for ever, which is eternall. Pet futhis our forgetfulneffe, that we do not alwayes remember, and our negligence, that wee doe not riabtly confider the lame. Wherefoze (D heaven= ly father) wee become humble futers buto thy heavenly mas ieftie, to give be grace alwaies to beare in minde, the heavie subgement, and the endlesse tozment of the wicked.

37.55

Ind for as much as he that wittingly and willingly committeth Enne, both not onely hate, but allo bestrop his ofone foule, and procureth thy weathfull indignation a= gainft him for the faine, Soho wilt not flew thy mercy buto them that some of malicious wickednelle, but beftropeft all

of Gods iudgement.

fuch as by wallowing and weltring in anne, committe fornication against the, teach bs by the holy fpirite, to abate our pribe, to allwage our ma= lice, to renounce our couetouf= neffe, to abhorre our bucleans nes, toreforme our lines, and to order our converfation ac= coading to the line and rule of thy commandements, that we giving over all the partes of our bodies, with all the pow= ers of our minds, as members of righteousnelle bnto holi= nelle, may walke acceptable in thy fight all the dayes of our life. And finally gine be grace to to remember the grieuous iudgementes that are threat= ned, and are, hanebene, and shall be inflicted byon the wicked, that through bufaigned forrow and true repentaunce for anne, with earnest prayer in the mediation of the fonne,

F 2 01

A Praier for knowledge, &c.

sur Sauiour Jelus Chaist we bee not onely cleared and quit of endlesse punishment, but be made partakers of externall blessednesse, through the merites of thy deare Son Jesus Chaist, to whom with the and thy holy spirite, one God in perfecte bnitie, and that persons in glozious Crinitie, be rendred all praise, all power, all might, and all maiestie, now and for evermore,

Amen.



This

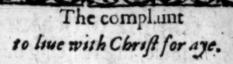
This is the judgement of al flesh:
Thou shalt die the death.
Heb. 9. 27.



Death is the hire of sinne behold, the wicked have no rest: But unto them that love the Lord, it turneth to the best. The The complaint of aforrowfull foule, that loathing this
earthly Tabernacle, and bewailing the miseries of this life, defireth to be dissolved, and to bee
with Christ. Out of S. Auguftines prayers, the 20.
Chapter thereof, Faithfully translated into
English verse,
by W. P.

Let me depart in peace,
O Lord I dayly grone:
And loath this life I leade,
O help that I were gone,
In mischies es manifold,
my pilgrims part I play:
Oh then that I dissolved were,
to live with Christ for aye.

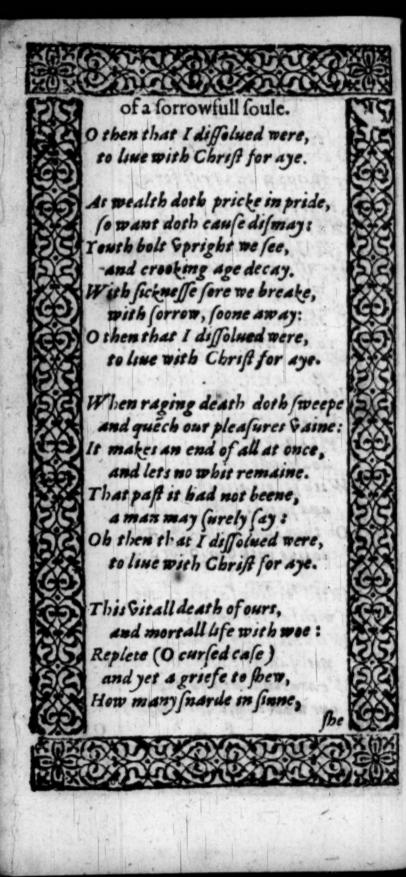
Omiserable life,
and transitorie plaine,
Vncertaine, fully fraught
withforrowes griefe, or paine:
Of life polluted oft,
that do my deedes display:
Oh then that I dissolved were,

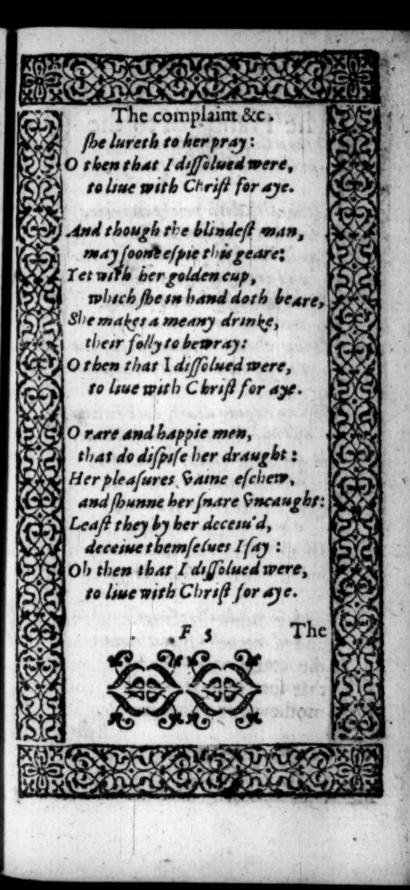


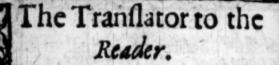
This life is Queene of pride, that errors foule doth breed: A wretched state that is, no life but death in deed. We neeld to natures want, and sundrie waies decay: O then that I dissolved were, to live with Christ for aye,

Is this a life (trow ye)
wherein we plunge in paine,
Puft op with every ioy,
and finished with griefe againe.
With foggie aire infect,
and parcht with heate of day:
Oh then that I diffolued were,
to live with Christ for aye.

With feeding fat we grow, with fasting long as leane:
With morth we mounting are, with sadnesse, drouping cleane:
We are consumed quite,
our weakenesse hath no stay:







Here Nouisima, or the last things (mentioned as well in Deut. as by the Sonne of

Sirach), are in number foure, to wit, Death, Indgement, the paynes of Hell, and the soyes of Heaven: and having nowe. out of Saint Augustine, sufficiently intreated of Death, Indgement, and Hell: I thought it necessarie to deliuer likewise (out of the fame Authour) vnto the repentant Reader, some taste of the joves Celestiall, to inflame his minde with an earnest defire, and a longing after his heavenly inheritaunce, and a continuing Countrey, the Cittie of the great Kinge, that supernall Hierusalem and mother of vs all, wherereby the

To the Reader.

fleshly defire of carnall men (which is corrupt from their youth vpward) and the loue of the worlde (which is a loathing of God) might happely bee quenched in comparison of that infinite ioy and glorie that shall bee reuealed vnto vs. The rather for that every thing naturally coueteth his complement & chiefest happinesse, which the Philosophers call Summum bonum, and is no where eyther to bee had or hoped for, but in that heavenly habitation, the fulneffe of our ioy: purchased by Christ, promifed by Scripture, and contayned in this fong of Syon, which I have here translated out of Saint Angustiner Booke of Prayer, Cap. 24. into English meeter, confirmed by the testimony of the word (though in deede it bee of itselfe nothing else but an abridgement

To the Reader.

of fundrie places of Scripture, curiously collected, & cunningly couched together for that purpose) as the learned reader may eatily perceive: wherefore I have as neare as I could poffible, follow the very wordes of mine Author contrarie to the minde of the Poet, that faith: Nec Gerbum Gerbo curabis reddere fidus interpres. Though I could not attaine to his perection & grauitie, notwithstanding my hope is, that my will may Supply my want therein, with the godly Reader, that liketh the sence of the mind, better the the founde of the eare. And therefore fimply fingeth this Pfalme of Sion, in this his wofull captivitie and banishment, as followeth.





Mother deare Herufalem, Ichouas throne on hie: O facred Citry Queene and Wafe, of Christ eternally. My heart doth long to feethy face. my foule doch ftell de fore: Thy glerious beautie to behold, my mind is fet on fire. O comety Descene in glore clad, in honour and degree : All faire thouart, exceeding bright, no (pot there is in thee, O peereleffe dame, and daughter faire, of loue without annoy: Triumph, for in thy beautie braue. the king dotb greath soy: Thy port, thy shape, thy stately grace, thy favour faire in deed. Thy pleasant hier and count enance, all others dish exceed. What is thy welbeloued mate. thou fairest of thy kind, My loue is white and ruddie both. of thou fands chiefe a fingd. For as the pleasant apple tree, amid the Forest greene. Surmounts the reft, fo fares my lone, the formes of men betweene, His [hadow med-th court quite, where under I do fit: His fruite is freet and pleafant both, my mouth defirethit.

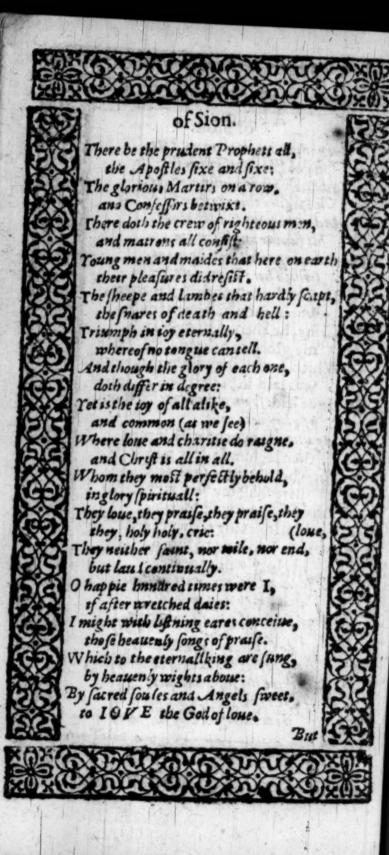


My welbeloued mate did put. his hand within my dore: Therefore in him my Lord and lefe, my ioy encreafeth more. Tought him in my bed, my ioy, alas, for louse I die, I foright him oft, and now behold, I found him prefently Now will I holahim faft in deed, tillhe bring me unto. My mothers house and chambers faire, I will not les him go. For there his dues abundantly, I hope to (uche, and there, I shall be sure to rid my selfe, from hunger , thirst and feare. O then throse bappy should my state. in happines remaines If I might once thy glorious feate, and princely place attaine. and own thy gallant gates, thy wals, thy freetes and dwellings wide: Thy noble troupe of Citts zens, and mightie king beside. Of Rones full precious are thy towers. thy eates of pearles are told. There is that Allelusa fune, in (treetes of beaten gold. Those Stately buildings manifold, on fquared flones do rife: With Saphyrs deckt, and lofty frames, enclosed castle mife.

Into



Into thy gates shall none approch, but honeft pure and cleane: No spot, no filth no loth some thing, (ball enter in (I mean.). O mother deare lerufalem, the mother of vs all, How frees thou art and delicate. nothing shall thee befall. That bere on earth me fuffer oft, poore wresches that behold: This world inferrow fouft, and maffe, of mischiefesmanifold. In hee Ierufalem I fay, no darken ffe d'are appeare. No night, no fricae, no winter funle. no time doth alter there. No candle there, no moone to fhine, no glutring starre colight: But Christ of righteoufacs the king, for ever shineth bright. The Lambe unsported white and pure, totheemay stand in lum. Of light fo great thy glory is, this beauenly king to view. He is the king of kings bejet, amidft has feruants right, And they his happie houshold all do ferue him day and night. There, there the quires of Angels fing, shere she supernatt fort, Of Cittizens (that hence are rid, from daungers deep) do foort.



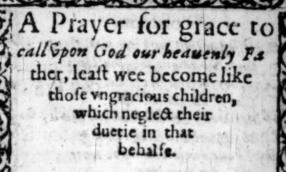


But pa for happie were my flate, might I be worthy friend: Towaise upon my king my God, bis praifes there to found. And to entoy my Christ about, his fauour and his grace: According to bis promise made, (which here I enterlace) Ofarher deare (quoth he) let them, whom thou haft put of olde, Tome, be there where fo I am, my glory to behold. Which I with thee afore this world. was laid in perfect wife: (great, Haue had: from whence the fountaine of glory doth arife. Againe, it any man will ferue, then let him follow me: For where I am (be thou right fure) there shall my fernant be. And full if any man loue me, him loues my father deare: Whom I do loue to him my felfe, in glory will appeare. O hehten thou my heart and mind, that I may now be bold-From faith to faith a feen ling vy, sly glory to tehold. And fo in Sun fe my king. my God, my Lord and all: Whom now as in a Glaffe we fee: shen face to face I shall.



O bleffed are the pure in heart, their foueraigne they shall fee: And they most happie heavenly wights, that of bis how [hold be. Wherefore O Lord as Solue my bonds, my gyues and fetters strong: For I have dwelt within the tents of Cedar over long. And graunt O God for Christes fake, that once devoide of ftrife: I may thy holy hill attaine, to dwell in all my life. With Cherubins and Seraphins, and holy foules of men: To fing thy praise O Lord of hostes, for evermore Amen.







Eternall, Almightie, and most mercifull God, father of our Lozd Jesus

Chailt, for as much as thou halt of the free grace and mercie, not onely made mee to the Image, but also adopted mee the some, and halt commanbed meas one of the children to call by on thee.

Pet considering the weakenesse nesse of my nature to bee such that I know not how to aske as I should, and thou alone dock know, and effectually

wilt

wilt graunt not oncly that 3 befre, but a great beale moze then I ca think bpon:mp prais er fhall be bnto thee my God, that according to the promife thou wilt powze bpon me thy fpirite of grace and praper, which may with bufpeakable groning make intercession for me, that not with lips onely, but with minde and mouth together I may bufaynedly, as becommeth a true woz= thipper in spirite and trueth call boon thes, the true and e= ternall God. Graunt 7 be= fach the most mercifuli father these graces buto mee, and whatfocuer thou in thp mercifull prouidence knowelt to bee necessary for me and thy whole Church, for mp Ba= miour Jefus Chaiftes fake, in wholename Apraybnte, fur: ther, as he bath taught meein his holp Boipeil : Our father

Morning Praier. which, Oc.

A private Prayer for the mon



V helpe standeth unthe name of the Lozde my God! who hath made the heaven & the

earth: which alone both won= brous thinges, and bleffed be the name of his maieftie foze-

uermoze, Amen.

D Lozd God molt heaven= ly and mercifull father, 3 gine thee most humble and heartie thanks for all thy graces fo freely and plentifully beste wed byon me, Wherefoze bleffethon the Lorde (D mp foule) and all that is within me praise his holy name: which forgiveth all thy iniquities, and healeth all thy infirmities: which redemeth thy life from

bestruction, and crowneth the with mercy and compassion: which satisfies the longing with good thinges, and protecteth the from thy youth. For these and all other thy benefites, I praise the greatly, and give the thankes sorthy exceeding glorie, even as it bestowneth mee, every day to prevent the Sunnerising, to blesse thy holy name, and to worship the at the appearing of the day starre.

Jose in like forte most humbly thanke thee, D Lord my God, for keeping me this night past from the tyrannie and power of Sathan, from the snares and subtlenesse of our enemies and from dangers both of soule and bodie And further of thy godnesse,

D Lorde, preserve and keepe me this day from the arrowe that flieth in the day, and

from

from the pestilence and plague that destroyeth at noone tide. Open thine eyes oner me, and be thou to me a mightic protector, this day, a strinament of strength, a covering against heate and parching, a shade wat neone tide, a defence from offending, an assister from falling, a comforter of my soule, a lightner of my minde, and a giver of health and happinesse in Christ our Lord, Amen.

Another Morning Prayer,

Lozd God and father, I vooze creature swhich am naturalize swathed in dark-

nene: durk not lift by mine eyes buto thee, that dweilest in a light not able to bee come buto, were it not that thy deare Sonne Jesus Christ which

which is the brightnes of thy glozie, bath made me war bn= to the thione of the grace, through the shedding of his moft precious blond. So now mp God I boe acknowledge, how that it is a great benefit, that I which am buwozthy to live bppon the earth, and that have descrued through my finnes to be caft into btter darknelle foz cuermoze, have this bleffing to fee the light of the day, and of the fun, and to behold the workes of thy handes, with the en= ioping of the earthly riches, that thou half stored be with ali.

And for so much as, D God, that the Sunne shineth aswell bypon the wicked, as the good, and that this outsward light is not but to guide our bodies: Graunt D God, to shine bypon me the bright

nelle

Morning prayer.

nesse of thy face in blessing me, and in lightning my bnders standing, begetting and sandisfying me anew: that I may walke in the way of thy commandementes: and that I may behave my self in my calling in such soate, as all my thoughts, works, and deeds, may bee to thy honour and glorie, and the edifying of my neighbours.

Thou hast D Lozd, with=
drawne mee from the darke=
nesse of Idolatrie, and igno=
raunce, thou hast also in our
time made shine, or as it were
lightened agains the faire
lampe of preaching of thy
Gospell: but suffer mee not,
that having eyes, I see no
whit:enlighten D Lozd all the
parts of my soule, and cause
all that is in me to be emploi=
ed to render but o thee all ho=
nor and obedience, and that in

my calling thy feare be before

And because thou efte eineft not to be beloued of be, bn= leffe wee loue our neighbours, impaint in me a faith working by charttie, in such forte as with hope I may haue a good confcience, not boing to any, but that I would to bee bone to my felfe: that I may have a mercifull heart, and louing, that my entralles bee not fut by in the behalfe of the pooze and needy: that feeing how the figure of this world paffeth, 3 may bie the world as palang through it, remembring my felfe alwayes that heaven is the place of my corporation. Braunt me peace amongt mp family, giue bleffing to my la= bours , contentment to mp ipirite restand comfort to the pore affliced and full belinerannecto the Church by the

Sonne Jesus Christ. So be it.

A primate prayer for the Eucning.



Almightie and eternall God, father of our Lozde Jesus Christ, which

together with thy Son and holy Ghost, diddest create man after thy owne likenesse, thou hast made the Mone for certaine seasons: the Sunne which thou hast created, know eth his going downe, thou makest darkenesse and it is night. Wherein men betake them to rest, cease from their worke, and recreate their wearied members, through stepe, thou art the God framing light and creating darknes.

Unto the therefore, most

Euening Prayer. mercifull father creatoz of all thinges doe I palbe mod humble and heartie thankes for thine ineftimable benefits. not onely for keeping and pre feruing mee this bay, but all inp life. D Lozd fozaitte me mp offences, which this day I baue committed and bone a= gainst the Diume Maieftie, whether they be fecret and bnknowen, oz open: Whether they were done in my youth. oz at any time ance: Dardon them D Lozd for Jefus Chaift his fake, match ouer me: Deternall Saujour, leaft the fubtili tempter ouertake me: keepe me as the Apple of thine epe: hide me bnberthe hadow of the wings D Leed that neither bg p billous, noz dieames trouble mee in the darke.

In thy name D fweet Saniour will I go to bed, and Euening prayer.

give stepe to mine eyes, and slumber to my eye liddes, compasse me about, and raise mee againe to the toyfull light of to morrow light. And after this miserable life ended, bring me to the beholding of eternal happines, where I may praise thee with thy Saints everlatinglie, Amen.

Another evening Prayer.



Lord God, thy people Israell oid present to thee morning and enening sacrifices in token

of confessing thee, how that thou keepest be both evening and morning. But what more liking sacrifice can wee offer now then our sorrowfull hearts, and our tongues that doe praise and blesse thee.

B: where-

Euening prayer. Wherefore (Lozd) I prefent mpfelfe in all humility and retierence before thy face, befeeching theethat thou wouldest not enter into an account, nei= ther into indgement with mee thy pooze Creature: for bee it that thou looke into the first oz feconde table of thy commaundements, thou hait find that I have offended thee mas ny waves: notwithstanding like as the child hath alwaies recourse buto his father, euen so have I my refuge and my retire buto thee, D Lozd, that art not lightly angrie: but of great mercy befeching the, that by thy goodnes, thou co= uer mp faultes, euen as all thinges are covered by the barkeneffe fpzead foozth ouer the earth. Alas mp Bod, I know that Sathan goeth about like a

roaring Lion:and I do know

that

that he is the governour of darkenesse, and Prince of this world: but if thou be for mee, who shall be against me? it is thou that hast thousands of Angels, which are encamped about by, it is thou that hast created the hote Sunne, and the shievering cold Mone: it is thou that governest the whole world, and does never sunner.

Braunt me therefore grace

braunt me therefore grace to rest this night in peace, and not to sæpe in earthly things, but more a more to acknoweledge thy godnes butill thou cal me to this so desired a rest, which thou hast prepared for bs.

Dhows sweete and louing shall this awaking bee, when as in our graves wee shall heare the voice of thy Sonne to raise by by againe in a glorious immortalitie: yet while

B 4 101

Euening prayer. me do await for this laft com: ming we recomend our felues buto thee, D beauenly father, the peace and preservation of thy Church faperiozs, magistrates, and all those that haue nobe of the fuccour: befeeching thee, that in this eld= neg of the world, wherein all kingdomes of the worlde doc fhake, that thou mouldeft bee the stay of thy people, and in ftead of fo many forrowfull dapes, and peares, as we have fæne, we map behold fame reft in the middelt of the Church: raile by daply (D Lozd) some folter father, and also some retiring place for the children, that no violent oppzession o= uerwhelme them, and that for thy fonnes fake, in whome I trust, and boon whom I reft imp felfe: So be it.



A Prayer for the forgiuenes of finnes.

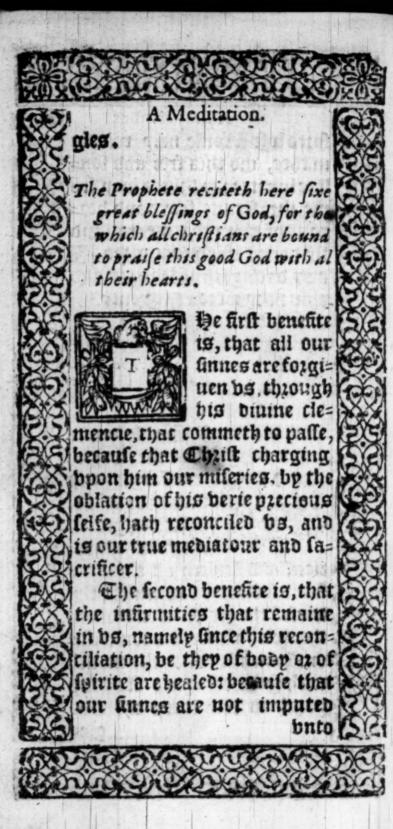


Lozd our God for so much as thou art not mercifull but to those that feele

their finnes, and acknowledge them, beholding with thy mercifull epe, the fozzowfull and broken heartes: 3 bo fall down beforethy face cofessing and acknowledging that I have offended thee, not onely that I am conceined in finne and a pose thild of Moan, but alfo through so many baine thoughts, diffrufts, and many euill moutings and deures, that fight against the word and ho= ip will : fo that if all the men in the world, absolue me, 3 know that I have to do with ! the, because it is thou that tri. est the heartes, it is also as gainft

for remission of sinnes. against thy law, that wepooze creatures anne, thou therefore art alwaies just, and I bniust: thou art pure and cleane, and Jam befiled fro mp mothers wombe, and my anne maketh me abhominable, but cleanfel me Lorde, thou art the God, and none the like: which one= ip art God the fautour, farre passing about our annes, and purging them with this fweet Flop of the bloud of thy fonne Jesus Christ. Pow for as much Lorde as the totall fumme lyeth in the fæling, (as is fitte) graunt me grace to feele in good carneft not onely my wzetcheb= nes and to be touched there into the quicke, to humble inp felfe befoze thee: but alfo give me fæling and true affu= raunce of thy grace, and of the forgiveneffe of my Annes, by thy holy spirite, that my ferrowfull

A Prayer. forrowfull foule map reiopce in thee, and this free and fon= like spirite may dziusaway fro me the feruile feare and hoz= rour of thy judgements, and that thus being comforted, 3 may declare thy bleffings, and praife the mercies for euer. A thankeleining for the remif= Gon of Sinnes: out of the 103. Plalme. Books Gray Soule praise Thou the Lorde, M and forget not all his benefits, bog which forgiveth all thine miquis ties, and healeth all thine in= firmities, which redemeth thy lifefro the graue, & crowneth the with mercy and compaffion: which fatisfieth thy mouth with good thinges: And thy pouth is renued as the Ca=

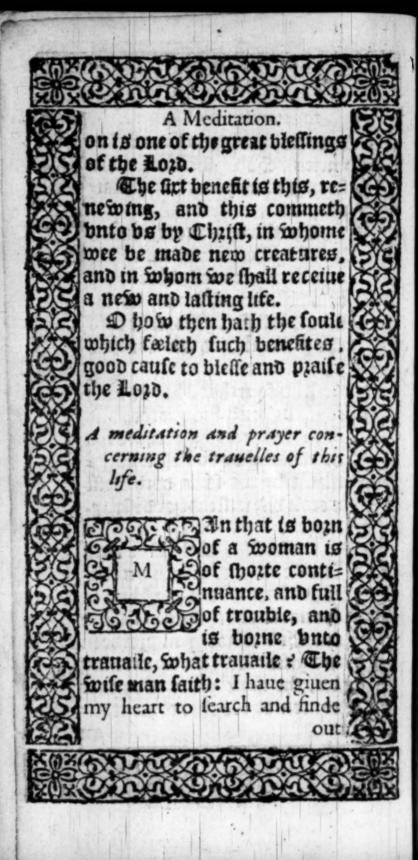


for remission of sinnes.
buto bs, and that in our insirmities God sheweth his
strength and power, in sultaining bs.

The third is, her redemeth be daily from many mischiefs and daungers of death, for this nature is so fraile, as we should fall enery moment into the grave, if God did not hold by bp.

The fourth is, that he both couer be with his graces, and with his mercy he betherewn bs, making bs to feele it mightilly, a by the same both blesse e crait bs, in steade of destroying bs.

The fifth is that hee doth fatisfie bs, and giveth bs that is sufficient, a thing that is special to the children of God: for God is not a niggarde in his gifts: But as concerning bs, the most parte are-never contented: so that contentati



for Trauellers. out wisedome, by all thinges that are under the Heaven (this fore trauaile hath God given to the Sonnes of men to humble them thereby.) 3nd fure he that will trauaile to feeke wifebome, beeit by day or by night, by fea or by land, in winter og fommer he thall fee ? that aboue him & bnocr him, that fhall humble him for man is not to trauaile as a beaft without confideration of the areat mercy of God! that bath made him a man, and f which is moze, a Christian, and not onely fo, but hath! made at his creatures to ferue him to his preservation: which with the least of them might! haue destroid him befozethis dap. Wherefoze let be not onely be thankefull bnto him foz all those fpirituall and tempozall bleffings, but also that it bath plea=

A Meditation.

Sonne into this worlde to luffer on our behalfe all the mileries of this life, which in the state of extreame basenede travelling from one region to another to preach the Gospell of the kingdom of heaven suffered (no boubt) the sundrie infirmities of our mortal lifer for passing through Sama ria, hee was wearie by reason of travaile, and rested him on Jacobs Well.

Thou D Loid, which art the way, the truth, and life, thou halt promised in thy hope ly Scripture, that they which put their trust in the, looke for helpe at thy handes, and take the for their mightie defender, and strong castle, shall be preserved harmelesse, and walke in altheir journies safely, and without daunger: for thou thy selfe wilt take charge

for Trauellers.

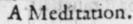
of them, and shadow them bn= der thy wings, so that no earls

shall come buto them.

Be thou bnto mee a faith= full companion as thou walt to Iacob the Batriarch, trauailing into Desopotamia, and descending into Egypte: pea as thou didft fend thy ho= lie Angell with Abraham and Tobie, and with other thy faithfull feruantes, to make their fourney profperous: fo thou wilt sende thy blessed Angels with them that wholly depend on the, and with ftrong faith comit themfelues to the most mighte protection, which shall fafely keepe them in all their waies.

Be thou with me night and day, that no hurt light boon me: defend mee both from insturie of cold, and behemencie of heate, and from all enemies deliver me: For the dates of

ym



my pilgrimage are but thorte, yet be they full of milery and trouble: I am a straunger and wander out of my true countrie. I beseech the therefore give me grace that I set not my mind on this world, but to lift by my eyes to heaven, and desire a better, that is, a heas wenly countrie.

For my helpe is from the Lord which hath made both heaven and earth, he will not suffer my foote to bee moved, and hee that keepeth Israel will not sleepe, the Lorde destend mee from all earls, the

Lozd preserve my soule, the Lozd blesse my com= ming in and going out, both now & evermore, Amen.



A Prayer and meditation before the receiving of the hely Comunion.

Eternal, almightie and moste mercifull father, which of thy teder mercy to thy

childzen, haft alwayes fedde them with spirituall and heauenly foods, fæding to bleffed immoztalitie, which is the bread of life. And this breade of life is thy Sonne, as it is waitten: John 6. v. 35. I am the bread of life which came downe from Heauen, he that commeth to me shall not hunger in any wife: and hee that beleeueth in mee shall neuer thirst, and the breade which I shall give is my flesh, which I will give for the life of the world.



most sweete bread heale thou my sicke soule and sæble heart that I may taste the sweetnesse of thy love, heale me of all mine instructies, that I delight in no fairenesse because thee.

I do acknowledge, D Lozd that I am not worthy the least of all thy mercies, and most bnworthy to receive the bn= der the roofe of my soule by participating thy most preci=

ous body and bloub.

for horrible are the sinnes where with I am defiled, wo is me Lord for I am a man of polluted lippes, and dwell a mong people that have but cleane harts.

And pet againe, my hart is wonder sully lightened when I call but minde that thou, the deare Sonne of almightie God, camelt not into this worlde to call the righteous.

but

A Prayer.

but the Anners to repentance. for they that bee Sohole need not the Philition, but the Acke.

I humbly therefoze beleech the D Lozd by thy holy spirit to worke that in my hearte which I cannot worke in my selfe, of my selfe. Though I can trie for my bellie meate, from meate: and for my purse come from coine: Vet can I not prove and trie my conscience, so full of blindnesse and selfe some am I. And yet this triall is required, and must bee had of true communicants.

I belæch thee therefore give me grace, that afore I trefume to come to the participation thereof, I may cramine my felfe, by calling my finnes but o minde, fearthing out my wayes, and confesting my finnes. I may by heartie repentance returne buts thæ

mp

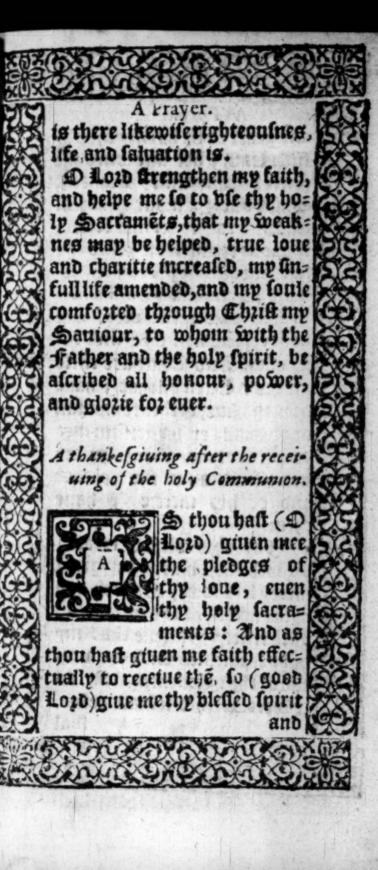
A Prayer.

my Lozd, least otherwise by concealing my tinnes with Indas the traytoz. I eate the breade of the Lozd against the Lozd.

Poure into mee a true and levely faith that I never mis-

Poure into mee a true and lively faith, that I never militually faith, that I never militually bacramentes, which promiseth but o manking the remised for of Annes; for to eate and drinke with the mouth onely is to no purpose. But faith must come thereunto and apprehend the words, for they are the grounds and principles of this Sacrament.

So that whosoever giveth credite to the wordes. Which was given and shed for you, in the remission of sinnes: the same man hath that which is promised by them, namely, externall life and saluation, for where the remission of sinnes



A Thanksgiving.

and grace to be hartily thanks
full, least I bee like buto the
nine buthankfull Leapers,
which our Saviour cleansed.

But rather let mee follow the wisc counsell of Jesus the some of Sirach, 32. ver. 14. Aboue all thinges give thankes to him that made thee, and hath replenished thee with his goodes. And what are these godes? Euen all that I have or may have, cythertemporall or cternall, either within mee or without me, aboue, or best neath mee, all is the Lordes, and of his meetie I have them.

For this blessed meate, which thou hast in thy great mercy left to thy Church, and to me as one of thy members) both truely witnesse that my body sprinckled with the vertue of thy quickening self, as it were with celestial dewe.

tha!

after the communion. shall rife againe buto immoz= talitie and euerlafting glozie. D most precious and bea= aeniv treasures, more to be be= arcd then all the faire golde and vearles in the world. Let me neuer boubt of the forgivenes of my fins, which thou affureft me of by thy bo= die and blod in thy holy coue= nant, concluded in the laft fupper, by breaking of bread, a giuing forth the cup to thy chofen disciples, & by them to as many as are incorporated into thy Church. So that no tribulation, noz anguilh, noz perfecution, ney= [ther hunger, noz nakednelle, neither perils, noz fwozd, nep= ther death noz life, map fepes rateme from mp head, where= upon being made falt by this holy Sacrament receined, 3 as a louing member doe be= pend.



And I beleech the D Lorde, at myrefurrection from death appoint me a place at thy heathenly table, where I may talk the new wine in the kingdom of thy father, abiding with thine elect Angels and blessed Saints for evermore, Amen.

Comforts against death, taken out of many ancient Doctors.



Tis not without reason the great Philosopher Plato saith: That the life of a wise man

meditation of death. for we shall indeede audide a number of offences, if we have in remulature our latter ende, and the estate of this life, which is so short as it is said Eccles. Now it is a strange thing to consider the blockish = nesse

against death.

neffe of men in this cafe, which by dayly experience bo fee that they must die, they lealso that our bodies are not made of Tron, oz ftæle, but of a meake and bariable fubstance: 2 nd pet neuerthelesse they dispose not themselves buto their end, neither make any prouision for those thinges Swhich con= cerne the time to come. The beaftes herein do paffe bs ap Heremie Cheweth in the 8. of his prophecie, tor by the fap the Storke knoweth the feafon of the yeare, and the Qurtle, and the Crane doe marke what time is fitteft for their comming, and all thefe birbes do well know, that it will not be fummer alwaies, and that winter will come, but men boe not marke the tubaements of God, but flep in the world as if they thould never remoue.

朝 2

3t

Comforts

Itis a thing bery certaine, that we must al die seeing that wee bee all finners, and that death is the remard of anne. as Saint Baule Writeth in the 6. to the Romaines. Erne it is that the fcripture fetteth downe buto be, thee kindes of death, the one in the fun= dering of the soule from the body, with the destruction of the earthly bodie butill the ge= nerall refurrection. Another is the death of Come, as it is often faid, that men that are nourished in their annes are dead, and Jelus Chailt fpeaking of these that knew not Bod, faid, let the dead burie their dead. The third is called in the Apocalips, the feconde beath, fometimes the eternall death, whereunto the wicked hall be condemned at the falt iudgement.

Now albeit that the Pa-

against death.

ganes, seemed to have spoken somewhat to the purpose conscerning death. Vet so it is that two thinges have made them bucertaine in this matter, and buppoutded of sound consolation: the first is, that they nesuer well buderstode the cause of death, neither the remedie therof, the one whereof was by the fall of Adam, the other given by Jesus Chaist.

derstood the spring of true life that lieth in God, and in the beholding of his face, where of the children of God shall as ter the resurrection be the beholders both in soule and boe die. Albeit Adam before his some, was created according to the bodie of the bust of the earth, yet indeeds so it is, that if he had not sinned, the divine bertue and image of God had swallowed by in him all core ruption

Comforts

ruption, and befended him a= gainst death, in such sozte, as without griefe, when it had pleafed God, hee fhould palle into heavenly life: Wut his wilful tranfgreffing made him with his posterity, seruile bn= to beath, fo as he had received far him and for his, a most bleffed condition, if he had not Gnned. And in afmuch as 3= dam was not ftraight way punished with death for his anne, it was the mercy of our and God, whole will is to preferue mankind, in the mean time punishing anne, for that Moam, and all his race, were and are of one moztail condition, full of labour and mifery.

We doe also see the pittisnil entrie that we doe make into the worlde, casting footh a thousand grownings & Aghes from our first arrival into the

world.

Further=

against death.

furthermoze euery one will confesse that death is the most fearefull thing that can hap= ven bnto man, because it both represent buto be the terrible weath and anger of God a= gainst bs, and also the mile: rable taking away of our life, which naturally about thinges & ce deare to keeper 3nd therefore the wife men of this worlde have often times endenoured themselues to fearth out comforts, to affwage and fweeten the bitter= nes of beath, that it might not fæme fo terrible bnto bs. But! those which drewe them not! out of the mozd of Bod, had nothing certaine, finding almoft none other refolution but this, that wee muft pati= ently fuffer that which is oz= bained for by by an irrenoca= ble arreft.

Many of the Heathens bes

Comforts

ing endued with a knowledge fonewhat higher then the reft and affirming the immortality of the foule, holde this for a resolution, that in the other life, the flate of god men fhail be happie, feeing that here be= low they bee ordinarily fubied to many miferieg: we mult needes graunt this much, that by the temborall and pre= fent ftate of men in this world we cannot judge of their ban: vinelle and felicitie : 25ut ra= ther contrariwife, those which doe profper most in worldly thinges die oftentimes like bruit beaftes, haning their foules buried as it were in the cares and confiderations of worldly matters: pet there is this difference, for eternall death and damnation is referned for them Pfal. 40.

And because f end doth crown the worke, therefore though

man

against death.

man in this would be endued from God, with many angual lar good gifts, yet both perseverance and all other berstues most clearely appeare esuen at the point of death, and when the soule is ready to despart out of the tabernacle of this bodie,

Therefoze as our wzetcheb nature bath brought be to one like condition of beath: fo both the grace of God make the difference, that the one. to witte, the bugodly die to their bestruction: and the o= ther which bee the children of Ged, quided by his fpirite and by his word, doe die for to live moze happily, fo that their death is precious before Bob? Then let be fap that Sobich is faid in the 23. Numb. I praye God I may die the iust mens death. Which are affured, as Job fapeth

Comforts

the 19. Chapt. That one day they shall see God in their sless.

This was the canfe that men were wont to burie their bead with a specialicare. for as men locke by their apparel in a cheft, meaning to weare them againe, enen fo are the bead bodies buried, in hope of a certaine rifing againc. Certes wee ought greatly to with for that happie time, wherein (as Chaift reasoneth) against the Sadbuces) wee thalbemade like buto the holy Angels, in perfect happines, and purenelle of life and con= uerfation: then thall bee the full accomplishment of our redemption, when we fhall be gathered there together where there is neither heate, noz cold, hunger, noz thirft : but euer= lafting bliffe in alleternity.

But to whome is death fweet

against death.

sweet, but to those that labour and are heavie laden, the hire-ling is glad who he hath done his daies labour: so then is death pleasant but the afflicted: But the remembraunce thereof is bitter but those who set their whole delight in the transitorie thinges of this world.

But the chiefest thing is, that we work while it is day, and learne to knowe God. while wee line in this bale of miferie, ath that in his know= ledge conufteth our falua= tion and perpetuall happines. Dh what comfort findeth the fatthfull foule in thefe wozds which Chailt bleth in the 17. Chapter, verse 24. of Sainct Iohns Gospell. Father, I will that those that thou hast given me, be with mee eyen where I am. When therfore in time we thinke on thefethings, Death



is not fo terrible bnto bs.

It falleth out that they which have pleafant cogitati= ong and fromte bifcourfeg in the day time: at night hap= pely they have pleafant belightsome dzeames, but those which doe touse and tolle in the troublesome thinges of the world, their dreames are com= monip full of bureff and bu= quietnes, fuch shal be the beath of those that bulle themselves all their life long, only in thefe earthly thinges, which are but troublesome trifles: and as fayeth Saint Buguffine, Sohat is death? it is the for= faking of this earthly bodie, and the riddance of an heavie burden, prouided alwaies that another burben moze baunge= rous, which is finne, doe not onercharge bs Therefoze as Saint Baulfapth, Phil, 3. v. 26.21. Our conversation must

against Death.

bein heauen from whence wee looke for our Lord Jesus, who shall chaunge our vile bodie, that it may bee fashioned like vnto his glorious bodie according to the working, whereby he is able even to subdue all thinges vnto himselfe. Dh the great goodnes and mercie of our God, who offereth be life which we have not beferneb, and keepeth death from bg, which our finnes have wozthelp procured. D what a marnellous light is the word of God arh it both light bs euen in the graue, and maketh bs to fee life euch in the mid= belt of beath.

Mow therefore Gods children feare not death, but as
Saint Cyprian writeth in an
Epistle to the Martyrs and
confessor Jesus Christ. He
y hath once vanquished death
in his owne person doth dayly
vanquish

Comfortes

vanquisht and ouercome in his members. So that Chailt Tefus is not a beholder onel of our combate, but hee helpeth and afafteth be alfo in time of næde: and as this god Doctoz hath in a Ereatife which he made of mang moz= talitie: It is for a man that will not goe to Christ Iesus to bee afraide of death, and not to go vnto him, is to be vnwilling to raigne with him. 10 hat tranailer is he which haning paffed through many daungers, reiovceth not when hee appro= cheth neare buto his owne Countrie ? Who is hee Which will not willingly bepart out of a ruinous house readie to fall byon his head? What plea= fure can we take in this tran= atorie world, which each day diaweth nearer to ende then other, where the pleafures we receive, are nothing to pains

against Death.

wefuffer, and our delightes do cost be so beare?

What other thing is this life, but a perpetuali combat, and baungerous fight, where we are fometimes burt with enute, fometimes with pride and ambition, now wounded with one vice, now with an= other, beudes the fodaine als faultes of fundzie Difeales, Sobich baily threaten beath a thousand manner of waies : who will not then fap with Saint Paule. Phil. 1. ver. 23. I desire to be loosed, and to bee! with Chrift: Wherefoze bo wee! daily pray, let thy kingdome come, but for the great defire me hane to fe all thinges ac= complished in the other life :

Now as Saint Ierome both at large declare in his funerall Sermon of Nepolitan written to Heliodore: if the Pagans and Heathen did in

the

Comfortes

the loffe of their friends not vældeouer themselves to soz= row and griefe, but did mode. rate and maifter their affecti= ons, with this bare and ample consideration, that we are moztaliand fubiect all to beath: Wherefoze then fhoulde wee. which are Chaiftians & other-Wifetaught, fobitterly lament and forrow for the beath of Bods children, whome wee know to be most happie, dy= ingin the Lozd, for that thep hall reft from their labourg. and shall raigne with Chaift Tefus inthe kingdome ofh s father foz euermore : Thaift Jefus lamented the beath of Lazarus, and Saint Baulin his Epistleto the Chesialoni= and both not altogether foz= bid & mourning of our frindes beath, but hee won b haue bela to behave our selves therein! more bertuoully then the heaagainst death.

then, and keepe in our mourning a greater moderatio, for f hope we have of life to come.

It is not for be Christians fo to lament men that free fhould fæme to mistrust God. And as faith Saint Cyvian, why thould wee put on our blacke mourning apparrell, when our beetheen are clothed with these topfull white robes in the bielled kingdome of our Lord: Let be therefore be forp for them as ablent, and not as dead, and as men not loft but as those which wee hope one day agains to fee, alas, the thinges of this world are rather to be lamented.

We reade of Xerxes, Lozd Generall and chiefe conductor of a great and mightic Aramie, one day beholding from the top of an hill his foldiers which were an infinitniher. A feeing so many men, he bega of tender



weepe, considering that a hunbed yeares after, there would not one of them be left alive.

But if a man might alcend on fuch a mountaine, that he might discouer the infinite annes which are in the world, the murthers that are commit= ted, the theftes, the subtile fleights which there are prac= tifed, and behold the townes Titties, whole kingdoms, and common weals which areran= facked and brought to btter ruine and Destruction. consider the fundey sortes of difeafes that there boe raigne: Blas what occasion should be haue to agh and fob, and in griefe of heart to theb many bitter teares ?

Me see not in our selves the changes that happe but our persons, first in our infancie, then in our youth, then in our

against death.

full age, last of all in our olde age stealeth on with cræping steppes, which is a disease of it selfe bad enough. And yet are there a thousand more bessides, which continually bere our bodies, and finally boe make an end of bs.

Then that which we ought to doe, is to milike of this life, which is but a vapour and a shadow of true life, a trauclling and a fraile life, that we suffer Christoraign and live in bs, to the end that by him wee map have everlating life, the which onely deferueth to be esteemed and called a life.

A comfortable praier against the paines of death,



Las when thall I come before & face of my God, and when

Comforts

when shall I have my abiding in his house, how long thall ? be in this exile, whereunto for anne we mere banifbed : but how thall a finner frand before this great God? how that this poze flesh get bp into euerla= fting Paradife ? But praifed bee my God who hath ginen buto mee fo great an affurance inhis holp word. Wieffed bee God which bath ozdamed foz bs this and ladder, by swhich we aftend by into heaven to wit, Jefus Chuft, fo that which was to be impossible. is possible to the belæuer.

Therefore looke not, D Lord into the manifold finness that are within mee, but ras ther remember that I am thy creature, and the worke of thy hand, I am buworthy to bee called thy childe, but it hath pleased thee to bee my father, thy will was that thy son Ies

fug

against death.

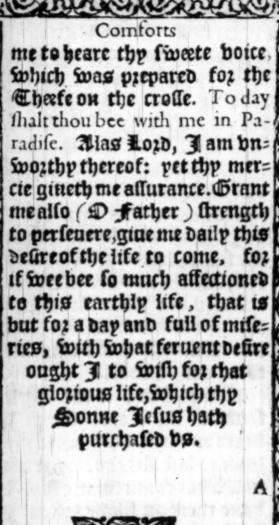
fus thould come downe here below to bs, to make bs afcend by to thee, I feare not then death, seeing I have life with mee, thy sonne hath destroid death for al those which do belowe in him.

And albeit that this bodie be gnamen with wormes, yet the foulegoeth forthwith into rest, and the bodie waiteth the resurrection: I bo desire therefore to die to behold thy face, and willingly leave this life to be with Christ.

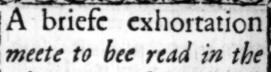
O my God, if the simple found of thy word, which I heare on earth both cause my soule to live already, what life and what countenance shal I have there on high: when I shall receive it in my heart: seeing thy glorie, and being in so blessed a company.

Dpen bnto me then (D Lozd) the gate of thy kingdom, make

me







heavie time of Gods visitation, made by I. Foxe.



Athough I do not doubt, but hee that hath laid this crosse byon you doth also minister to

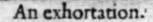
pou sufficient strength and patience to beare the same: and that you like a good soldier sozget not the boyce of your Captaine which saith, that in patience you must possesse your soule: yet not with same ding soz as much as siesh is weake, and that it is our due tie which bee here about you, one of bs to exhort another so long as we continue together, I thought it my part to move and decire you, soz the Lozdes sake

An exhortation.

fake, to take it quietly what= focuer the Lozd fhail fend . Sohether it be life oz beath. If life, not to thinke pour felfe more happie thereby: nor pet buhappie though beath Boe come. for happie (faith the feripture) pea and bleffed bee they that Die in the Lozd. And 5. Daul counteth it aduaun= tage for him to bepart hence. befring to be diffolued and to be with Chaift. So poulikewife let not your flefb fbzinke at the remembraunce of beath but rejoyce rather, and with a Christian courage take bppe pour Croffe, following pour captaine Chaift, the conque: roz of beath, which went the fame way befoze pou. 3nd though ve cannot follow him in litte innocencie of life, pet take the benefits of his beath, and embrace his promifes boldly, which promifeth to all

in time of ficknesse.

that belæne in bim, neuer to die but to haue euerlasting life. for therefore bied he to take away both the fting and feare of beath, and to bestrop him Swhich hath the Genverie of Death, that is the beuil. Ba= uing therfore thefe so pletifull promifes of the fcripture, let bs not fhrinke. And though the nature of fleth is commonly to fhainke at beath, pet this nature is to bee fup= preffed (as much as may) by the power of Geds fpirite, and by the meditation of his holy promifes: following (as I faide) the enfample of the holy Apolities, who whether y they lined or died, their death was to them a lucre, their l life was to them nothing but Chrift: So let be thinke in our felues likewife, that whether wee line or bre, Chailts we are, and euer fhail



be Sobich neuer Dieth, but li= ueth alwaies: And fo shal thep

which line to him.

Chus then hauing and hearing now the Gospell and the promifes thereof fo long time preached bnto pou,learne new therefore to practife that which you have heard. And as you knowe the grace of God in Chaift his fonne to be great and comfoztable, fo now labour to apply the fame and to exercise it bpon pour felfe : whereby like a good Scholler & now you may beclare by your doing, what you have learned by hearing.

And thus being armed with the power and ftrength of Chaift, paffe thorow this forme, beit neuer fo rough and tharpe to the fleth hauting before pour eyes fo many er= amples of good men which paffed the fame way before

In time of ficknesse.

pon, as & Drophets, Apostles and Martirs of Chailt, who their extremities paffeb through greater torments, some racked, some torne in pieces, fome lawen a funder, fome foned to beath, fome hanged by one member, some by another, fome bzoiled bp= on coales, some burned with flaming fire, Sobich thep not= withstanding abide with patience. But especiallie calting bp your mind and beholding the death of Chailt, learne thereby to bie and not to feare beath, nez to murmuragainst God. For if he did abide at fmartng passion, and that in his middle and best age : think pour feife not better then be And if his beath be a remedy to our wounds, and bicorie against our beath (ag in bede it is)then eniop you your byc= torie, giving thanks to Chailt there=

An exhortarion

therefore. Thirdly, if he being innocent, pet was content to die, and fo died as neuer any died in the like cafe, but hee alone. Then compare with his innocencie your manifold deferuinges, and fuffer willingly that, which you have deferued wilfully, conudering with your felfe, that whe ther now or hereafter it thall please God to cail pou hence, pou are not alone. How ma= ny are gone befoze you? How many shal go with you when= foeuer you shall bepart : and how many thall follow after? And that of all ages and of all forts of men. for what is the estate and condition of all men but meere moztalitie: Chat is to far, not fo fone borne to this worlde as dead to God. and what doth it skill then when a bead man dieth, which is dead already before hee beainneth

in time of lickenesse.

ginneth to die, Sohether he die fooner oz later? as all men bee which bee bozne of Abam. for where Christ fayth in the Gospeil, let the dead goe burie'the bead: what meaneth he, but that we should bnder= stande thereby no difference to be betweene them that bee dead, and them that be alive, as touching God. Wherefoze I erhozt pou (beare bzo= ther) let not this death any thing dismay you, which is but bodilp, and not to bee! regarded: but rather confider and weigh'the true death in ded which is the separation of man from God his creatoz. And this death as it is borris ble, fo it is to be feared in beed as witnelleth the Gofpel faping: fearenothim that onelp can kill the bobie, but feare pe him which both can kell the bodie, and cast the foule

An exhortation.

into hell fire. But Chaift be praised who bath taken this beath cleane away from you. As for the bodilp death, feeing it is a separation not from the fauour of Gob, but onely from the fruition of this prefent worlde, it hath nothing greatly to bee feared, but rather to bee embraced with thankes, at the leaft with o= bedience, when fo euer the hand of the Lord both fend it. fogifit bee true that Saint John faith, bee that loueth God perfectly cannot love this world: fo true it is againe, that hee which hateth this would truely, cannot greatly feare death. Wherefore confider this bodily beath as it is, to be as I faid) a separation of man from this worlde onely, and not from his God. For ner= ther is bee any thing nearer bnto God that is alive, neither

in time of ficknesse.

he any thing further of, which is dead, but rather nearer then the other, witnesling the holy Apostle: while we bee in this body (faith he) we are straungers from God.

Although it cannot be denied, but as all other punish= ment is grienous, fo death inflicted of God foz Unne, can= not be pleasant to the nature of man: neither vet contraries ought to be paffed fo little bnon, as many Desperate ruffing bewont to boe, which for light trifles adventure their lines. neither flicking at anne, noz fearing the due punishment of God for the fame : pet feeing the same God againe of his owne most tender mercy hath prouided a remedie for this our beferned Death, through the innocent beath of his fon our faujour, let bs therefoze not so much be terrified by the

An exhortation.

one as comforted by the other. Wieff to conclude, & though thefe promifes were not fo amply and fo certainely fet forth in fcripture to bs . as they bee, or if I thould now have to boe with fome prophane gentile.02 10hilosopher, knowing nothing but bare naturali reason, Sohat Sould & he fay buto mee thus reafo= ning with him? as if I should afte him being a man ftricken in age and neere to Death, if be might begin from bis firft pouth, his young yeares a= gaine to abide al the troubles, perits, plunges, cares, and forzomes, which he buto that day had fuffered, whether thinkepe, he would take the offer of life, with that condition or no. Certes I suppose not: And why then thould life fæme fo fweet, which a man would refuse to haue, though

in time of ficknesse.

be might draming fuch rates and cares with it as it both in all effates: Moreover to reafon what may bee faid in this matter further, I prap pou what both a man lofe by Death? pee will fap, peraduenture it both beprine a man of his life: Wut first let be fæ what life is. -for if true life be to line in the fauour of God, certaine it is that of this life no bodily beath can deprive be, through Tefus Chaift our lozd. Again if it take from bs this life of the body: So also both it take from be the feare of death, and all pangues of ficknesse, fo that weethall never need to be Cicke, nos to feare death any moze. Pozeouer, pe will fap, it both deprine bs of this beautifull light of the pleasant firmament: So it delinereth be allo from night and barkneffe of pearth. It taketh bsawap from

An exhortation

from the flourishing fpzing and pleafant Sommer. So also it taketh be away from the fharpe winter and all bit= ter ftozmes. It taketha man from his friendes and kinffolkes: So alfo it both from all his enemies and flaunde ring tongues: It plucketh pou from wife and chilozen: 3obe alfe from all the griefes and forrowes that happen by wife and children, in fæing those euils which many times hap= pen buto them. And though it p'ucke you from wife and children, pet it bringeth you to your father and mother. and to all pour betheen in the Lozd, which are gone befoze, where re alfo that receive pour wife and children againe. It taketh awar your eating and deinking. Do it both pour hunger and thirft. It plucketh you from your good and poffellions [in time of ficknesse..

festions, that is to wit, from corruptible and transitorie goeds, to riches beauenly and euerlafting: Ind what loffe is that I befeech your finally, conuder with vour felfe, not from what or from whence, but to what things, and wheel ther it boeth transport you. for Sohat both beath eis (but as a man woulde fap) ferrie ouer a man from the banke of miferie to the garden of Da= radife: from this would to the land of alozie, and to the kingdome of life. Of which king= Dome Daniel in his 7. Chap= ter freaketh, whose words be these. Then judgement shall! fit that all power may be taken away, and troden downe and perish for ever, but the kingdome and power, and maiestie, of the kingdome, and of all rule vnder heaven, thall bee giuen to the people of the Saints

An exhortation.

Saints of the highest, whose kingdome is the kingdome euerlasting, and all kinges shall bend and bowe to the same.

Which kingdome God graunt to you and to be all, through
Jesus Christ our Lord, Amé.

And this hitherto that 3 hane faide, for putting off the feare of beath, may ferue in like fort to the putting away the feare of an. foz he Sobich hath delivered by from the one, bath also belivered bs from theother. So that one price payeth for both, that is the bloud of Jesus: which bloud with the fame bertue as it banquished beath, with the fame alfo it banquifhed an:foz what is beath but the effect &. operation of finne: or what is an but the agent or cauf of beath. So that the caufe being taken away, the effect must nædes follow. Likewife the ef= feat

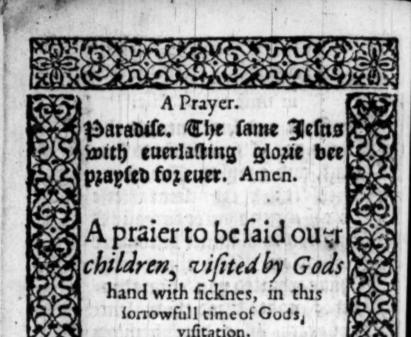
in time of fickneffe. fect being taken away, the cause barb nothing to bee to all fuch as bein Chailt Tefus. We ftrong therefore and boil (Deare brother) byon this your bidozy against both your enemies, afwell fin as beath. Co the obtaining of which bido= ric nothing elle is required of pour part, but onely to believe in Telus the Bonne of God. As nothing els was required of the Ifraclites, being ftricken with fierie ferpentes, but onely with their eyes to loke by buto the fervent han= ging byon the træ. So you in belæuing oncly in the Son of God, crucified for you. fhall not perift but have cucriafting life. Fezvour faith onely in Thaift inftifpeth, enothing els according to f fcriptures. for if thou belæue (faith the 35= postie with the heart and bo confesse with thy mouth, that

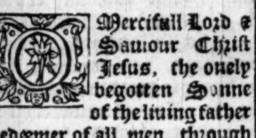
An exhortation,

the Lord Jefus died for thy ang, and rofe againe forthy ri ahteoufneffe, thou fhalt be faueb. Rom. 10. And againe, therianteousnes of God (faith Daul) is by the faith of Tefus Chaift: in all and byon all that beloue. Rom. 3. Againe hee that hath in himfelfe no good workes, but onely beleeneth in him which fullify= eth the wicked, his faith is rebnto righteouinelle. vuted Rom. 4. Againe, foz that which was impossible to \$ law to boe, in as much as it was weake because of the fielh:that performed God, and fent his le Son in the amilitude of anfull fleft, and by an damned an in the flesh, that the righteouf= neg required of the law might be fulfilled in bg. Rom. 8: and Rom. 4. Therefoze by faith.is the inheritance giuen, as after grace, that the promife might

in time of ficknesse.

be firme and fure onto all the fæbe. ac. Chis faith hold you fall, and pray to Goote in= creafeit : bee it neuer fo little with a good defire to have it moze, it Wall fuffice bnto your faluation. And thus as I haue exhorted you (deare brother) not to bread the biolence of death (which death being in the hands of God, whether væ Challliue oz Die is bncertaine onto be) fo T exhort you like= mile not to feare any unne, bel it never fo great in your confcience. foz in fem mozdes to end and to conclude, Sohat un is it that you need to to feare? what or how great fo ever it bee, feeing the first man that euer entred into Daradife, was both a notozious thiefe and a murtherer, to whem for his faith, yeknow what was faid of the Lord Jefus: This day halt thou bee with me in Dara= [

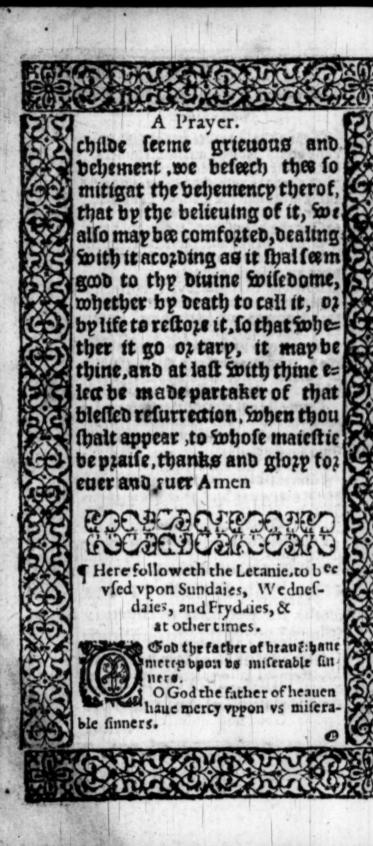




redeemer of all men, through all ages, whose nature is tensor and pittifull, not onely to the strong and stout, but also to the weake and simple, as babes, infantes and children: we hartely destre and pray thy glorious Maiestie for this childe or infant, which bath not the capacitie to pray for it

A Prayer.

felfe, lying here in paines and panges of forrowfull ack= neffe, befeeching the grace that with the same pittie wherewith thou fufferedft the babes and children to come to the in the Gofpell, and laible the bleffed hands boon them. thou wilt also respect with the same ever of compassion, and confider this filly childe foge grieued with ackneffe. Grant we belech the, that as it beareth, & here the weth the image of anfull Abam, by fuf= & fering for an, fo it bearing the lively image of thy heavenly gift, may by thy grace be beli= uered and helped from that which now by nature it luffe= reth. So that like as it is with by partaker of thy holy Baptisme, so it map also with bs be partaker of thy help and confolation. Ind for fo much as the paines of the same pore childe





D God the fon redeemer of the world: baue mercy bpon be mifceable finners O God the Sonne redeemer.&c.

O Ged the boln Ghoft proceeding fro the father and the Some i have merch boon be milerable linners.

O God the holy Ghoit, &c.

D holp bleffed and glozious Trinitie, three perlons, and one God: haue mercp bpon be milerable finners.

O holy bleffed & glorious Trinitie, &c. Remember not told our offences, not the offences of our folefathers, neither take thou bengeance of our finnes: spare bs good told, spare the people, whome thou half redeemed with the most precions bloud, and be not angen with bs for

from all evill and milchiefe, from fin, from the craftes and affanits of the Denill, from the weath, and from everla-

Spare vs good Lord.

Ging damnation.

guer.

Good Lord deliverys.

From all blindnes of bart, from pride, baine glozp, and hipocrific, from ennie, batreb, a inalice, call bucharitablenes,

Good Lord deliuer vs.

From foinication and all other beadly finne, and from all the beceites of the world, the fleth, and the deuill-

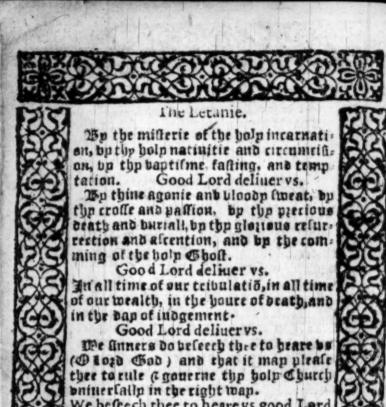
Good Lord deliner vs.

from lightning and tempet, from plaue, peffilence, and famine, from batatell, and murther, and fre linden death.

Good Lord deliuer vs.

from all fedition and privie conspicacie, fram all salle borteme and berifie, from hardnesse of heart, and contempt of the worde and commandement

Good Lord deliner vs.



We befrech thee to heare vs good Lord
That it map pleafe thre to keepe and
frengthe in the true wordipping of thee
in righteau neffe and holines of life, thp
feruant Glinbeth our most grations

Queene and gouernour.

We befeech thee to heare vs. & c.

That it man pleafe thee to rule ber heart in the faith, feare and love, and that he man alwaies have affiance in thee, and ener feeke the bonog a glozie.

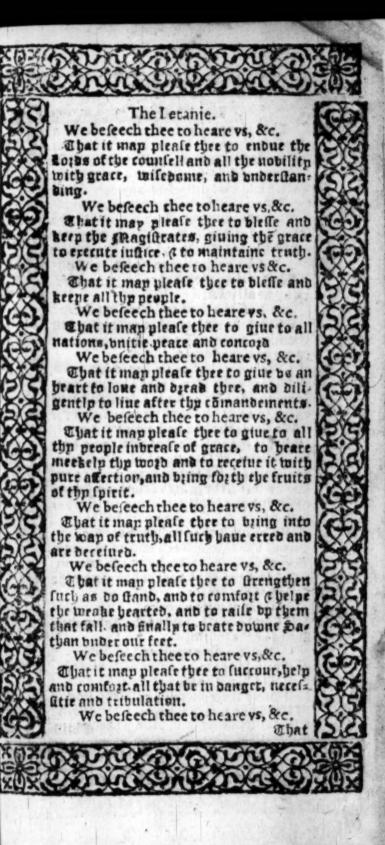
That it man please thre to be her defender and keeper, gining her the bicto-

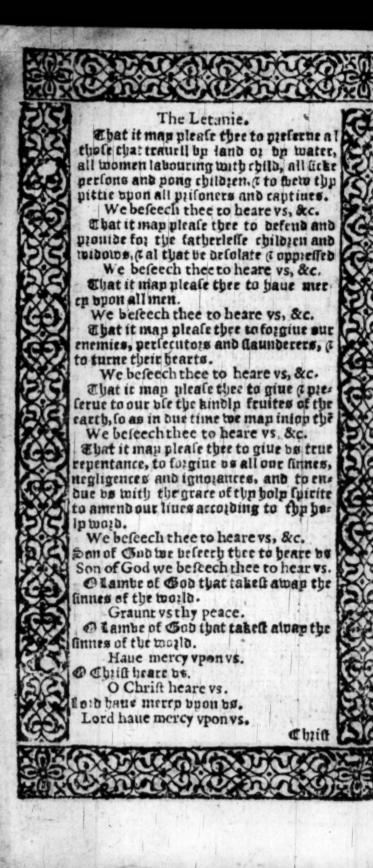
tie ouer all ber enemies.

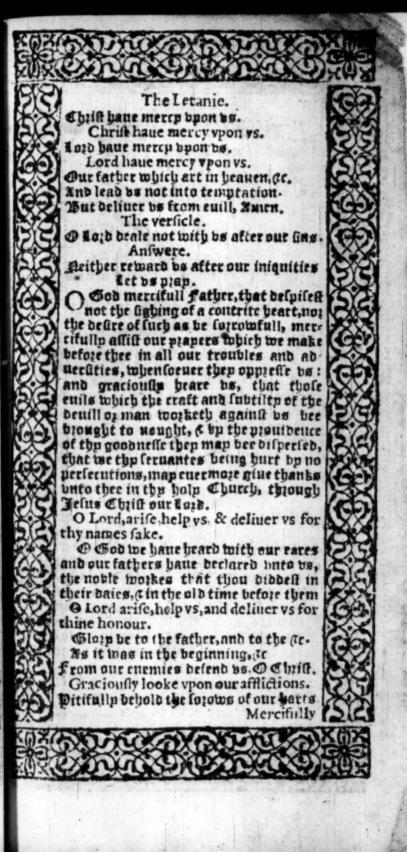
Webesceeh thee to heare vs.&c.

That it man prafe thre to illuminate all Widneys, Pastors, and Ministers of the Church, with true knowledge and understanding of the word, & that both be their preaching and living then map let it forth and hew it accordingly.

We







The Lecanie. Mercifully forgive the finnes of thy people. fauourably with merco beare our manera. O'fonne of Dauid have mercy ypon vs. Both now and euer bouchiafe to brace be @ Chriff. Graciously heare vs. O Christ, gracionfly heare vs. O Lord Christ. The verficle. O lot let the merch be welved been be The Answere.

Is we be put our truff in thee.

Let ba plan. W Chumble beleech thee, @ father, mercifulip to looke boon our infemities, and for the glorn of thu names fake, turne from by all thole enils that we moft righteouffp bane beferned: and graunt that in all our troubles we man ant our whole truft & confidence in thp mercp, & enermose ferue thee in bolines and purenelle of lining, to the bonogand glow, through our onely mediator and nocate, Jefus Chrift our Lord, Amen. A Arayer of Chry fostome.

A Emighty God, which halt giuen bs grace at this time with one accorde, to make our common funplications bn to thee, adoft promife that when two or thee be gathered together in the name. thou wilt grant their requelts:fulfil now Diora, the belires and petitions of thn fernantes, as map be moft expedient for them, araunting be in this world know. ledge of the truth a in the would to come life enerlating. Amen.

The grace of our Lord Tefus Christ & the love of God & the fellowship of the holy Ghost, bee with vs all euermore.

Amen.

